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This intermediate text in Susu is intended to provide the student of Susu with further practice on the grammatical constructions learned in the Basic Course. (See related document AL 001 956.) It is also intended to provide the student with some practice in reading Susu, and to help him gain some appreciation of the cultural life of the Susu in Guinea and in Africa. The text contains 25 lessons, some consisting of more than one part. Each lesson centers around a Susu-African cultural setting. Each part contains dialogs introducing new vocabulary and grammatical points, the text, grammatical and cultural notes, a listing of compound and derived words, comprehension exercises, and questions in Susu. A Susu/English vocabulary listing completes this book. (No French appears in this volume.) Tapes of the dialogs, texts, and comprehension exercises will be forthcoming. (AMM)

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# SUSU INTERMEDIATE COURSE

Final Report
Project No. 6-2320
Grant No. OEG-3-7-062320-0134

Linda W. Sangster
Emmanuel Faber

March, 1969

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Indiana University

Bloomington, Indiana

AL 001 956

# INTRODUCTION

This Intermediate Text is meant to provide the student of Susu with further practice on the grammatical constructions he has learned in the Basic Course, as well as with an understanding of the application of these constructions. In addition, it is hoped that by the end of the course the student will be able to read Susu with some ease and with as little translation into English as possible. At the same time, active usage of Susu by the student and the carefully controlled creation of sentences by him has been encouraged. Through the texts themselves, as well as appended notes, an appreciation, however limited, of the cultural life of the Susu in Guinea and of Africa has, we hope, been given. We trust that this will lead to further interest in the language of these people and to an understanding of the Susu milieu.

The general outline of the course is as follows: there are 25 lessons (some consisting of more than one Part). Each lesson is centered around and based on an actual Susu-African cultural setting as given in the Text. Each Part contains the following:

Dialogues which introduce any new vocabulary found in the Text as well as any new or difficult grammatical points. The order of the Dialogues roughly follows the order of appearance of vocabulary items in the Text. The dialogues should be carefully studied in class, as well as elaborated on and drilled by using different words, wherever this is needed.

The Text itself follows. The Text should be studied carefully and thoroughly. It would be best for the student to read through it the first time, as rapidly as possible, without looking up vocabulary words or puzzling over grammatical constructions, simply to familiarize himself with it, to get the "gist" of the content, and to increase his reading speed of Susu. After this, he should go through it a second time, carefully and thoroughly, making sure that he understands every grammatical construction and every vocabulary word. Once this is done, he should read through it once more, more rapidly, so that the grammatical constructions and "rhythm" of the Susu sentence become more natural to him, and so that he can get the full meaning of the passage.

Grammatical and cultural Notes follow the Text, giving explanations of points in the Text or Dialogues which may cause problems for the learner. The Notes should be amplified, discussed and expanded by the use of more examples in class. The ordering of the Notes is, in general, the order of the appearance of the items in the Text first and the Dialogues, second.

The lesson ends with a list of Compound and Derived Words found in the Text and Dialogues: the construction of each word should be noted, studied and understood, for the formation of new words in Susu is most crucial both for comprehension and speaking;

A Comprehension exercise, a review of the content of the text, follows. It is meant for quick reading: it is not to be translated, but understood as best as possible without translation. Further Comprehension exercises can be added in class when these are needed—space has been provided for their addition. Questions in Susu on the content of the Text are last. These are to be answered in Susu; these questions can of course be added to in class, and the students can be asked to provide questions of their own. It is important that the student, in answering these questions, should use the vocabulary and grammatical constructions given in the Text. He should not be too ambitious—he is not yet ready for full active creation of new sentences in Susu.

It is anticipated that the following sections will be put on tape and will be available for the student: the Dialogues, the Texts and the Comprehension exercises.

There is a short "New Year's Greeting" in Susu between Lessons 10 and 11 for the students' benefit and interest. This has not been given full status as a Lesson, but of course further elaboration on its content can be added in class.

There is a Vocabulary section at the back of the book: this contains any new words or phrases or new meanings of familiar words found in this book.

This Intermediate Course has been written with the assumption that the student has thoroughly studied our Basic Course. Thus, all the grammatical points given in the Basic Course are taken for granted, and this book discusses only new points or points which may have been brought out in the Basic Course but which need further clarification. Any lessons mentioned for Review are Basic Course lessons. Likewise, the Dialogues only treat those vocabulary words in the Text which are not found in the Vocabulary list of the Basic Course or which may be used in a new meaning or in an idiomatic expression. And the vocabulary list as mentioned contains only these new words or the older words in different meanings or in different expressions. Hence, if a word or expression can't be found in the vocabulary list, it will be in the list for the Basic Course. The spelling used throughout this Course is the one found in the revised edition of the Basic Course, to be published by the Indiana University Research Center in Language Sciences, African Studies Series, edited by Carleton T. Hodge.

We would both like to thank the Indiana University Intensive Language Training Center and its director, Dr. Carleton T. Hodge, as well as the Department of Health, Education and Welfare, U.S. Government, for giving us the opportunity to write this Course.

Linda W. Sangster

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**Lesson 1:** MAXƆRĨYI

## Part A

### Dialogues

| | | | |
|---|---|---|---|
| 1. | A. | Maxɔrĩyi mu mixi ralɔɛma. | Information never makes anyone get lost (never leads anyone astray). |
| | B. | Nõdi nã naki. | That's true. |
| 2. | | Tami bara nyõ tami-sarade. | The bread is all gone at the bakery. |
| 3. | | Mixi nu se fi i ma, a lã i a kãyi rawalisa. | If someone gives you something, you must thank him. |
| 4. | | Xa i ti na kira xõ ma, i i baba xa bãxi lima i kɔla ma. | If you follow this road, you'll arrive at your father's house on your left. |
| 5. | A. | Abu, i mixi nde kolõ be fɛma? | Abu, do you know anyone near here? |
| | B. | Iyõ. Fatu na be. | Yes. Fatu is here. |
| 6. | A. | Abu, n na male-sarade nã fẽfe. Wo nde kolõ be fɛma? | Abu, I'm looking for the rice market. Is there one (is there any) that you know of near here? (Do you know of one near here?) |
| | B. | Ade. | No. |
| 7. | | Tunɛ gbegbe noma turuti kanade. | A big rain can destroy a road. |
| 8. | | Siga hã turuti-xũ saxãde. | Go up to the third crossroad. |

Text:

## MAXƆRĨYI

John Smith: Baba, wo mama. Wo mu a kolõ, tami-sarade na mĩdẽ?

Mamadu: Je ne parle pas soussou. Il faut demander à une autre personne.

[John mu fransɛexa-xwi falama. A to gɛ Mamadu rawalisade, a naxa naralã Abu ra kira xõ ma. Sosoe nã Abu ra.]

John: Baba, wo mama.

Abu: Ahã, baba wo mama. Tana mu xi?

John: Āhã. Allah tãtu. N tami-sarade nã fẽfe. Wo nde kolõ be fɛma?

Abu: I bɛra dãgi kerẽna. Fo i mã yi turuti tõgo, i gbilẽ hã i turuti-xũ firĩde li. Na na kola nã ma.

John: Wo nuwali kifãyi.

## Notes

1. (dialogue 4) xɔ̃ ma: xɔ̃ refers to following a route from one destination to another. Thus it can be translated as "to follow" or sometimes simply as "on". Notice that this xɔ̃ ma is different from the xɔ̃ ma found in the expression wa ... xɔ̃ (ma). This latter expression is very idiomatic and should not be translated except as an entire expression: wa ... xɔ̃ ma means "to want".

2. (line 2) John Smith, an American on a visit to Guinea, thinks that everyone in Guinea speaks Susu. In reality, of course, Susu is but one of several native languages spoken in Guinea. The most widespread and widely spoken languages in Guinea are:

Susu (soussou in French)
Malinke, Malinka (malinké in French); and
Fulani (peul in French)

These three are often learned as a second language by speakers of other native languages in Guinea, and they have just recently been introduced in the schools.

3. (line 2) A tami-sarade is a bakery, but is more similar to the bakeries ('boulangeries, pâtisseries') of France than of America. A tami-gãde is also a bakery. The difference between the two is that a tami-gãde is above all the place where the bread (and other baked goods) are actually cooked or baked, whereas a tami-sarade is the place where it is sold. A tami-sarade can then be just a small stand or kiosk on the sidewalk.

4. (line 3) Mamadu answers John Smith in French because French is the second language of everyone in Guinea, being the official language. Thus it is used everywhere in government; all newspapers, etc., are in French, and all instruction in the schools is carried out in French. A knowledge of French then is indispensable for anyone who visits Guinea.

5. (line 3) "Je ne parle pas soussou. Il faut demander à une autre personne". This can be translated as: "I don't speak Susu. You'll have to ask someone else."

6. (lines 10-11) Notice that although we say in English "do you know of one near here", in Susu nde is used.

7. (line 13) Notice the use of na (to be) with a locative phrase—in this case 'noun + nã + postposition'.

## Part B

### Dialogues

| | | | |
|---|---|---|---|
| 9. | A. | Musa, i wãma tami xõ ma? | Musa, do you want bread? |
| | B. | Iyõ, ndẽdi so n nyi. | Yes, give me a little. |
| 10. | A. | Almami, i fote-xwi falama? | Almami, do you speak French? |
| | B. | Ade, n sosoe-xwi nã falama. | No, I speak Susu. (It's Susu that I speak). |
| 11. | A. | Sube nã makiti? | Is there any meat at the market? |
| | B. | Iyõ, a-tã nã yã na na agbera. | Yes, there's an awful lot of it there. (That's about all there is there). |
| | **or** | | |
| | B. | Iyõ, nde na na. | Yes, there's some there. |
| 12. | | Si mɔli wuya la Guinée. Sosoe na, Fulae na, Kisie na, Manĩkae na. | There are many different kinds of people (ethnic groups) in Guinea. There are the Susu, the Fulani, the Kissi, the Malinka. |
| 13. | | Si wuyaxi na la Guinée. | There are many races in Guinea. |
| | | Sie wuya naxãe mu sosoe-xwi falama. | There are many races which don't speak Susu. |
| 14. | | La Guinée sɛti nde nã Basse-Guinée ra. | One of the regions of Guinea is Lower Guinea. |
| 15. | | Male mɔli birĩ siya toma la Guinée. | Several kinds of rice are found in Guinea. (Representatives of all the kinds of rice ...). |
| 16. | | Sosoe-xwi falama la Guinée nɛ agbera. | Susu is spoken widely in Guinea. ( ... is spoken very much ...). |
| 17. | | Abu, keli, i siga walide, soge bara xɔnɔ fɔlɔ. | Abu, get up, go to work; the sun has begun to get hot. (It's getting late). |

Text:

## MAXƐRĨYI

John: Xa n mu wo to nũ, n la a ra n ndẽdi tɔrɔma nε nũ de !
Nbã n fote-xwi nũ sosoe-xwi dõdõrõti nã tũ falama.

Abu: Wo xa sosoe-xwi fã hã. A-tã nã yã falama be agbera.

John: Benũ n xa wo to, n naralã nε mixi nde ra, kono a mu nu sosoe-xwi kolõ.

Abu: Si wuyaxi nã toma Basse-Guinée: n la a ra la Guinée si moli birĩ siya toma be. Birĩ xa mu sosoe-xwi falama.
Ndee fote-xwi nã tũ mεma.

John: N nyãgi nu a ma, birĩ nã nu sosoe-xwi falama be.
Awa, n xa siga. Soge bara xɔnɔ fɔlɔ. Wo tεmui nde.

Abu: Awa, wo naxa nεmu de ! Turuti-xũ firĩde, kɔla ma.

Notes

8. (line 2) The nũ, as discussed in Lesson 61 of the Basic Course, gives the idea of pluperfect time. Since the first nũ is introduced by xa, the English translation is "If I hadn't ..., I would have ... "

9. (line 3) Fote-xwi is the general name for any European language. It usually means "French" since that is the European language spoken in Guinea. It can also be used to mean "any European--or white man's--language whatever". Here it refers to English, of course.

Fote-xwi is thus used either when one wants to refer to any non-native African language or when one is speaking about a particular language and it is clear which one is being referred to.

10. (line 7) si wuyaxi here means "ethnic group," or "language groups". A variant of wuyaxi is wuya. And a variant of si wuyaxi is sie wuya.

11. (line 7) la Guinée si moli birĩ siya is a double example of possession without any intervening ma or xa. Here la Guinée is the possessor of the noun group si moli birĩ siya, which in turn is made up of the possessor si moli birĩ and the possessed siya.

12. (line 7) la Guinée is borrowed from the French word for Guinea, as is Basse-Guinée. Basse-Guinée refers to the coastal region of la Guinée. It is in this region where Susu is widely spoken, and Konakry, the capital of Guinea and located in Basse-Guinée, is predominantly Susu. (Susu is also spoken here and there inland in the farming region, as well as in Northern Sierra Leone. However, the dialects spoken in these regions are slightly different from that of Konakry, represented in this book).

13. (line 10) N nyãgi nu a ma. nyãgi is a noun, not a verb and means "thought, feeling, etc." One can also say n nu nyãgi a ma. They both mean "I thought that, I had the impression that". (Literally, they are: "my thought on this was", and "I had a thought about this").

14. (line 11) Soge bara xono folo is an idiomatic expression often used in conversations in Susu as a prelude to taking leave of someone. It means: "It's getting late, it's late". (Literally, "the sun has begun to get hot", that is, the time is the morning and the sun is getting higher and hotter, so noon and afternoon are coming).

15. (line 11) Folo, as here, is often preceded by a verb or adjective complement without any ending. These are generally translatable by "to begin to ...".

16. (line 11) Wo temui nde is another formula for saying good-bye: it means "See you some (other) time".

## Compound or Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

maxorĩyi
tami-sarade
tami-gãde
fransɛexa-xwi
rawalisa
kifãyi
kerẽna
turuti-xũ
firĩde
ndẽdi
fote-xwi
sosoe-xwi
agbera
wuyaxi
ralɔɛ
gbegbe

(Also possible compound words:

naralɛ̃
fɛma
nuwali
benũ)

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| fransɛ- | French | français |
| Basse-Guinée | French | Basse-Guinée |
| la Guinée | French | la Guinée |

## Comprehension

Try to understand the meaning of these passages without translating them word for word. Try to get a "feel" for the construction and rhythm of the Susu sentence.

N mixi sĩge naxã maxɔrĩ tami-sarade ma, a mu nu sosoe-xwi falama. Mixi gbɛtɛ nã na masẽ n bɛ.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Tami-sarade nu na mĩdẽ?
2. John mũse fala, Abu to a xɛbu?
3. John nyãgi nu mũse ma?
4. Abu mũse fala John bɛ?
5. Si mɔli yeri na Basse-Guinée?

## Lesson 2: SIMINI NŨ LANSINE

### Dialogues

| | | |
|---|---|---|
| 1. | To sãde xa mu a ra, tɛnɛ nã a ra. | Today isn't Sunday, it's Monday. |
| 2. | Yaxa gbuli nã Simini ra. | I didn't know that Simini was a twin. |
| 3. | Xili ni sama di-yɔrɛ xũ ma, xulũyi tima nɛ. | Each time that one names a baby, one holds a celebration. |
| 4. | Fatu bara di bɛri. | Fatu gave birth to a child. |
| 5. | N nu nɔma Simini nũ Lansine tɛgi-rabade. | I can't distinguish Simini and Lansine. |
| 6. | Abu, i nuwali kerẽ, xanamara n mu nu male sɔtɔma nũ. | Abu, thank you, nevertheless I haven't received the rice yet. |
| 7. | Yi didi xili dĩ? | What is the name of this young man? |
| 8. | Fode wɔyẽma anyaxira. | Fode will speak incorrectly. |
| 9. | N Abu to tɛmui-yo, a furaxi. | Each time I see Abu he is ill. |
| 10. | Musa yelema agbera. | Musa smiles a lot. |

Text:

## SIMINI NŨ LANSINE

John: Di, mũfera e Sɛduba xũya xilima 'Simiti'?

Suleymane: 'Simiti' xa mu a ra, a xili nɛ 'Simini'.

John: Tɛmui birĩ n-tã a falama a bɛ, 'Simiti', yaxa a xili mu nu naki!

Suleymane: Na xili mu nyusixi agbera. A luxi nɛ alọ 'Lansine'. A-tã xilie sama gbulie ṇã xũ ma. 'Simini' na nã naki, gbuli naxã sĩge bɛrima. Gbuli firĩde xili Lansine. Mixi nɔma gbulie tɛgi-rabade naki nɛ.

John: Di, i nuwali kerẽ! Tɛmui birĩ n didi xili falama anyaxira. N la a ra, na nã n nu a xɛḅu tɛmui-yo, a yelema n ma, benũ a xa n ratĩ.

Notes

1. (line 2) e: remember that to give the idea of "they say, one says, people say, everyone says, it's said", Susu can use e.

2. (line 3) xa mu a ra is an expression to mean it's not ___.

3. naki (and sometimes yiki) is used very often in conversations—it has a very general application and can mean "thus, in that way, that way, that!". Yaxa a xili mu nu naki (lines 4-5) is best understood as: "I didn't know that that wasn't his name." And "Simini" na nã naki (line 7) as "Simini is the one", and mixi noma gbulie tɛgi-rabade naki (line 9) "People can tell twins apart that way".

4. Notice the "fluidity" of certain words such as xili between being a noun in one sentence (as in line 4) and a verb in another (as in line 2) without adding any endings. And indeed in line 3, it is not clear whether xili is a noun or a verb—and it does not matter which it is in this case, for it is the meaning which the entire sentence gives which is important, in any case. This switching between various parts of speech is very common in Susu (and in English too!) —we will see many examples of it in later lessons, not only between nouns and verbs, but also between nouns and verbs and adjectives (and adjectives taken adverbially). This may often cause the beginner great difficulty in understanding the meaning of a sentence, but it affords the fluent speaker of Susu a 'reservoir' of expression and variety and nuance—its "genius"—and this is one of the means available in Susu. It is therefore one of the more important areas which a foreigner must grasp.

5. (line 10) John uses didi to characterize Simini because he is older than Simini. Didi is usually used only by people who are older than the young man in question.

6. (line 11) yo is another particle or affix which has many meanings and must be memorized for each word it is used with. It often is used with negative verbs and can often have a negative meaning. Here, however, especially in conjunction with na nã at the beginning of the sentence, the whole expression must be understood as "each time that", "every time".

7. (line 3) Suleymane: This name is pronounced 'suleman'.

## Compound and Derived Nouns

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

mũfera
naki
tɛgi-raba
didi
anyaxira
tɛmui-yo
di-yɔrɛ
xulũyi
xanamara

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| sãde | English | Sunday |

## Comprehension

Xilie noma sade gbulie xũ ma alɔ Simini anũ Lansine.
E tɛgi n noma rabade naki nɛ.

## Questions

Answer in Susu. Use the text and dialogues as your guide.
Use complete sentences.

1. John Sɛduba xili dĩ?
2. Mũse naki Simini?
3. Gbuli firĩde xili dĩ?
4. John nu Sɛduba xili falama afãyira?
5. Sɛduba nu John ratĩma dĩ?

## Supplementary note

E tɛgi noma rabade: tɛgi-raba, a compound verb, has e as its object and is a complement of noma, which separates the two parts of the compound.

## Lesson 3: TUNƐ-TƐMUI (NYƐMƐ)

### Part A

### Dialogues

| | | | |
|---|---|---|---|
| 1. | | Tunɛ-tɛmui buma kike sẽni nɛ. | The rainy season lasts for 6 months. |
| 2. | | Fe kerẽ nã nyɛmɛ nũ tunɛ-tɛmui ra. | The wintry season and the rainy season are the same thing. (are one thing). |
| 3. | | Bare birama a-kãyi nã fɔxɔra (fɔxira). | The dog follows his master. |
| 4. | | Abu nũ Fode na e bore malife. | Abu and Fode are helping each other. |
| 5. | A. | Aminata, i sigama yire mũdũ? | Aminata, what region are you going to? |
| | B. | Basse-Guinée. | Lower Guinea. |
| 6. | | Musa bu nɛ Konakry hã lɔxɛ-xũ kerẽ. | Musa stayed at Konakry for one week. |
| 7. | | Dimɛe na tãde. | The children are outside. |
| 8. | | Tunɛ nã na Fode rabufe yiki. | It's the rain that's making Fode late like this. |
| 9. | | Fatu, dõma bũdae rafeyẽ. | Fatu, hang up the wet clothes. |
| 10. | | Fatumata, dõma bũdaxie rafeyẽ tãde. | Fatumata, hang the wet clothes outside. |

| | | | |
|---|---|---|---|
| 11. | A. | Nde na xife kõkoe kui? | Who is sleeping in the small room? |
| | B. | Musa nã a ra. Fode-tã na bãxi xũgbe nã kui. | It's Musa. Fode is in the large room. |
| 12. | | Temũdee, xa kɔbiri nyɔ̃ mixi nyi ra makiti, kɔ̃tɔ̃fili fã bara a li. | Sometimes, if someone runs out of money at the market, it's also embarrassing. (If the money is all gone with respect to someone ..., embarrassment also has arrived). |
| 13. | | Xa dõma bũdae mu rafeyẽ soge ra, e fũnama nɛ. | If the wet clothes aren't hung in the sun, they'll mildew. |
| 14. | | Na dõmae bara gɛ fũnade, nbā Fatu mu e ramini soge ra xɔrɔ. | These clothes have ended up mildewing, because Fatu didn't put them in the sun yesterday. |
| 15. | | Yi safũyi xiri gbo. | This piece of material has a terrible odor. |
| 16. | | Xa dugi morka-xiri te fɔlɔ, a fala a to bũda, e mu a ramini soge ra. | If the smell of mildewing clothing begins to appear, it has to be said that when it was wet, it wasn't put in the sun. |
| 17. | | Soge bara te fɔlɔ. | The sun is beginning to get higher. |
| 18. | | Dugi morka-xiri bara te fɔlɔ. | The smell of the mildewing clothing began to get worse. |
| 19. | | Abu, tunɛ bara iti, wõ siga. | Abu, the rain stopped; let's go. |
| 20. | | Kore bara iba, n la a ra tunɛ mu fama to. | The sky has cleared; I think it won't rain today. |
| 21. | A. | Fatu, mũse i kɔ̃tɔ̃fili? | Fatu, what's bothering you? |
| | B. | N ma yegee nã bũdaxi. | My firewood is wet. |

Text:

## TUNƐ-TƐMUI (NYƐMƐ)

Tunɛ-tɛmui nũ torɛ nã biraxi e bore fɔxɔra. Tɛmui ndee tunɛ nɔma nɛ fade, Basse-Guinée yire ndee, hã lɔxɛ-xũ kerẽ. A birĩ nã torɔma.

Mariama: Fatu, dimɛe bara fa keli xarãde?

Fatu: Ade. N la a ra, tunɛ nã mã e rabuxi naki.

Mariama: I e xa dõma bũdae rafeyẽ kõkoe kui nũ?

Fatu: Iyõ. Kono, n la a ra e mu nu xara sĩdẽ de!

Mariama: Na nã naki, e mu sigama xarãde tina. Tofare tunɛ-tã kɔ̃tɔ̃fili nã a ra. Wõ ma dugie-tã, n la a ra nae bara gɛ fũnade. N to e mato xoro, e morka-xiri nu bara te folɔ.

Fatu: Tɛmũde a ndẽdi itima tina. Kuye dɔ bara iba folɔ

Mariama: Kɔ̃tɔ̃fili tũ.

## Notes

1. (dialogue 11) baxi can mean "room" (of a house) as well as "house". This is due to the fact that formerly Susu houses had only one room.

2. (line 1) tunɛ-tɛmui. The "rainy season" in Guinea lasts from about the end of May to the end of October. During this time the weather is either very humid (but less hot than during the rest of the year) or it is raining. Because there is to all intents and purposes no let-up in the humidity and rain during this time, the dampness penetrates everywhere, causing mildew and mould and rot as well as discomfort to the people. Another name for the rainy season is nyɛmɛ, which is also loosely translatable as the "wintry season", since the weather can get cool when it rains (but never cold). From the end of October to the end of May is the "dry season", which is also quite hot.

3. (line 2) bira ... foxɔra: This idiomatic phrase means "to follow one another, come at the same time, etc.". foxɔra is made up of foxi, which means "a trail, a track" and ra, the postposition. Thus, bira ... foxɔra literally means "to follow the trail of ...". In the case of this lesson, it can be understood as "to follow one right after the other" or, even more figuratively, "to coincide".

4. (line 3) Basse Guinée yire ndee: another example of possession without any intervening xa. Notice also that there is no need in Susu to add a locative postposition—like "in"—to give place where, when a proper noun or common noun indicating place is used. Since yire here means 'region, area, place, spot, etc.', no postposition is needed.

5. (line 3) hã literally means 'until' and hã loxɛ-xũ kerẽ 'until a whole week'. It would be better to understand this in English as 'for an entire week'.

6. (line 5) fa keli: with siga (sã) and fa, another verb can be used after with no infinitive ending. Sometimes these are best translated as 'to go and, to go to' or 'to come and, to come to, to come from', and other times they are best left untranslated, their effect being to reinforce the meaning of the second verb.

7. (line 5) xarãde, like yire ndee up above, needs no postposition, again because the affix -de gives the idea of the locative. Here, however, 'place from which' or "from" must be understood, because of the verb keli.

8. (line 11) fũna means 'to mildew'. fũnɛ is the noun corresponding to it which means either 'mildew or mould' or 'mushroom'.

9. (line 11) Notice that gɛ is followed by a verb in the de-infinitive form. This construction is translated in English by an ing-form of the verb. Thus gɛ fũnade is "to finish mildewing".

10. (line 7) dõma bũdae: bũda is the shortened form of bũdaxie Bũdaxi is the -xi form of the verb—this xi form is often used as an adjective and as such is translated by the past participle in English: here, "wet".

## Part B:

### Dialogues

| | | | |
|---|---|---|---|
| 22. | A. | Fatu, i baba fama mũ tɛmu? | Fatu, when will your father come? |
| | B. | A fama yẽyi nã ra, Musa-tã nĩmare ra. | He'll come at noon; Musa (will come) tonight (this evening). |
| 23. | | Musa, siga yege fẽ, i fa tɛ xuru. | Musa, go get the firewood, come light the fire. |
| 24. | | Tunɛ na n tara bũdafe. | The rain is getting my brother wet. |
| 25. | | N ma bãxi pani mu fã. | The stove in my house isn't very good. (stove of my house). |
| 26. | | Foye bara bage-di rabira. | The wind blew down the little house (made the little house fall). |
| 27. | | Dugi sa sade ma. | Put the cloth on the bed. |
| 28. | | I baba raxunũ; a bara leti sigafe walide. | Wake your father up; he's late in going to work. |
| 29. | | Siga kerẽna; tunɛ bara iti. | Go right away; the rain has stopped. |
| 30. | | Tɛ sa tigee ra. | Set fire to the charcoal. |
| 31. | | Tɛ sa tigee ra kolpɔti kui. | Set fire to the charcoal in the stove. |
| 32. | A. | Aminata, i na mũse nyɛfe? | Aminata, what are you doing? |
| | B. | N na dugi xafe nɛ. | I'm washing the clothes. |

| | | |
|---|---|---|
| 33. | Wõ siga bãxi mbã Anmara mu be. | We're going home because Anmara isn't here. |
| 34. | Tɛmui birĩ xa Abu mu tagãxi mbã a na xife. | Each time, either Abu isn't tired or he is sleeping. (if ... then...). |
| 35. | Tũde dɔxɔma kuri-gemɛ saxã nã ma. | The pot is resting on three stones. |

## Text:

[yẽyi ra]

Abu: Aminata, i gɛ bãde nyĩde?

Aminata: Ade, nde mã luxi de! I a kolõ, tɛ xuru xɔnɔ nyɛmɛ ra. Yegee birĩ bũdaxi. Fo wõ xa pani sa na bagedi ma nima. Xa i mu letima walide, fo i mamɛti mã de!

Abu: N xa mamɛti kerẽna nĩmare.

Aminata: Nyɛmɛ-tã nũ tɔrɛ nã a ra de! Fo wo xa tige nũ kolpɔti fẽ, naki bãde noma nyĩde gbũtũyi ra, benũ kũri xa gɛ nyɛlãde.

Abu: N la a ra, fo na nã xa nyɛ, mbã temui birĩ xa wo xa kuri-gɛmɛ xa mu bũdaxi, mbã yegee nã a ra.
Wo nĩmare.

Aminata: Wo nĩmare.

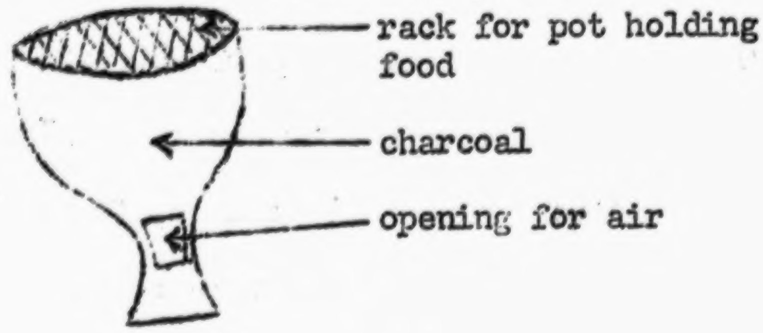
Notes

11. (line 4) tɛ xuru: In this sentence, the xuru must be taken as a noun, or at least as a verbal noun because the adjective xɔnɔ is the predicate of the sentence. This again is another example of the easy use of a verb (even when accompanied by a direct object) as a noun. Tɛ xuru xɔnɔ is best translated as "lighting the fire is difficult".

12. (line 5) bũdaxi: Notice that bũda in line 7 of A was an adjective, while here it is a verb.

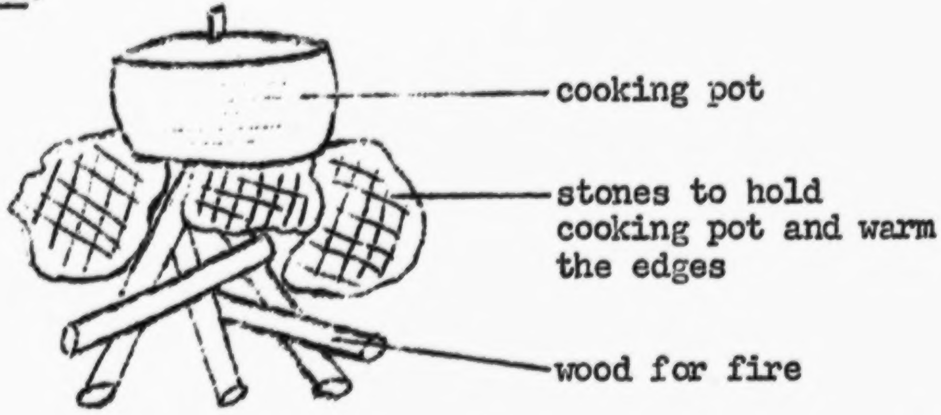
13. (line 9) nyɛmɛ-tã nũ torɛ nã a ra de! This is a second way to say that two things coincide in time or at least follow each other closely. (bira ... foxora in A was the first). In both of these expressions there is also a nuance of causality involved: usually the first item mentioned causes the second. Here it is the rainy or wintry season which causes the suffering.

14. (line 10) kolpɔti:


rack for pot holding food
charcoal
opening for air

15. (line 10) naki here means "thus".

16. (line 13) kuri-gɛmɛ:


cooking pot
stones to hold cooking pot and warm the edges
wood for fire

17. (line 14) wo nĩmare: The husband, like all workers in Guinea, has come home for a hot meal at lunch time. But since this is the rainy season, his wife can't get a fire going, and he never gets anything to eat. He is therefore angry and leaves with nothing but wo nĩmare said.

## Part C

### Dialogues

| | | |
|---|---|---|
| 36. | Kuye bara **ifɔrɔ**; tunɛ texi hã! | The sky is black; it's really threatening to rain. |
| 37. | Kwɛ bara so fɔlɔ; kuye bara **ifɔrɔ**. | Night has begun to fall; the sky is black. |
| 38. | I xa dugi nũ n gbe manyɛ. | Your skirt and mine resemble each other. |
| 39. | Tɛmũde xa turnade-foye gbe mini, tunɛ fama agbera. | Sometimes, if there is a big windstorm, there is much rain, too. |
| 40. | Xa bãxi fãyi mu na mixi nyi ra, nyɛmɛ-tã xa fe raxɔnɔ. | If a person doesn't have a good house, the wintry season is hard. |
| 41. | Fatu xa wɔyɛ̃-gbe mixi raxɔnɔma nɛ. | The fact that Fatu talks a lot is annoying to some people. |
| 42. | Tofare nyɛmɛ xa fe raxɔnɔ, xi suli nã yiki tunɛ fama. | This year the rainy season is terrible; for 5 days now it's rained. |
| 43. | Walikɛe na walife tãde. | Workers are working outside. |
| 44. | I baba fama tina; i nga-tã to a ra, a fama tina bora nɛ. | Your father will come tomorrow; as for your mother, she'll come the day after tomorrow. |
| 45. | Musa, tunɛ mu fama sɔnɔ̃; wɔ̃ siga. | Musa, it's not raining any more; let's go. |
| 46. | Di-yɔrɛ xa dõma so a ma. | Put the child's clothes on him. |

| | | |
|---|---|---|
| 47. | I xa tunɛ-dõma tõgo; tunɛ fama nɛ to kwɛ ra. | Take your raincoat; it'll rain tonight. |
| 48. | Xa tunɛ fa sẽbɛ ra, manteau tide yo mu na. | If it rains with force, a raincoat is not important. (has no place, is not worth anything). |
| 49. | Banani yo mu na makiti. | Bananas aren't worth much at the market. |
| 50. | Abu mu  nu yalãxi xoro, kono a bara fisa to. | Abu wasn't feeling well yesterday, but he's better today. |
| 51. | Fe gbɛtɛ nã tofare tunɛ ra! Tunɛ mu fa yiki yala ra. | This year's rain is something else! The rain wasn't like this last year. |
| 52. | Musa sẽbɛ gbo Fode bɛ. | Musa is stronger than Fode. (Musa's strength is greater than Fode's). |
| 53. | Mãgwe nã nyã gbo makiti to. | There are mangoes above all at the market today. |

Text:

Musa: Di, wõ wõ xulũ, tunɛ texi hã!

Fode: Kassa biri bara ifɔrɔ. A manyɛxi tunɛ xũgbe ra.

Musa: Na nã naki, wõ mu noma minide mã to.

Fode: Temũde a mu buma, nbã turnadɛ-foye fã na minife.

Musa: Nyɛmɛ-tã xa fe nã tũ raxono, xi suli nã yiki mixi bũdama.
Walikɛe sigama walide, a-tã nã būma; e mã gbilẽma,
a-tã nã būma. N ma ginɛ-tã to a ra, a mu manteau soma
sonɔ̃, xa a sigama makiti. Manteau tide yo mu na.

Fode: Di, wõ-tã fã ya fisa, Coyah biri fe gbɛtɛ nã á ra.
Tunɛ sẽbɛ nyã gb[illegible] na biri nɛ.

## Notes

18. (line 2) *wõ wõ xulũ*: Review Lesson 27 on the reflexive verbs. Remember that there are many verbs which are reflexive in Susu and not in English, and vice versa.

19. (line 3) *Kassa* is an island group opposite Konakry which serves as a "weather vane" for those in Konakry, for if there are black clouds over Kassa, then there is a 60-70% chance that it will soon rain in Konakry.

20. (line 5) *turnadɛ-foye mini*: *foye mini* is an idiomatic expression meaning literally "the wind goes out", and *turnadɛ-foye* "the wind of a storm". The whole expression means, figuratively "it's stormy and windy out, it's terribly windy, it's winding up a storm, etc."

21. (line 6) *... xa fe*: "the things that go along with ..., things that accompany ..., things brought by ..."

22. (line 6) *tũ raxɔnɔ*: Remember that any *r* which comes after a nasal vowel or an n or m becomes an *n* in pronunciation.

23. (line 6) *xi ... nã yiki*: "it's ... days now, it's been ... days, for ... days". Any other measure of time can be used instead of *xi*.

24. (line 9) *manteau tide*: another example of a verb--this time in the infinitive *de-form*--used as a noun. Again, this should be translated by the *-ing* form in English.

25. (line 8) *manteau* (pronounced *mãto*) is the French word for coat. Here it means *raincoat*. The native Susu word for raincoat is *tunɛ-dõma*.

26. (line 10) *Coyah*, another town in Guinea.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word, and try to understand how they combine to give its meaning.

tunɛ-tɛmui
fɔxɔra
lɔxɛ-xũ
dimie
morka-xiri
iti
iba
bage-di
kuri-gɛmɛ
ifɔrɔ
xũgbe
tɛmũde
turnadɛ-foye
raxɔnɔ
tunɛ-dõma
a-kãyi
fɔxira
rabu
bũdaxie
xũgbe
tɛmũdɛe
ramini
safũyi
rabira
raxunũ
wɔyɛ̃-gbe
tofare

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| leti | English | late |
| kolpoti | English | "coal-pot" (?) |
| turnadɛ | English | tornado |
| manteau | French | manteau |
| Basse-Guinée | French | Basse-Guinée |
| makiti | English | market |
| banani | French, English | banane, banana |
| mãgwe | English, French | mango, mangue |

## Comprehension

Tɛmũdee kõtɔ̃fili nã tunɛ-tɛmui ra. Dugie morka-xiri nɔma tede, yegee nɔma bũdade anũ walikɛe sigama walide tunɛ nã bũma.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Mariama mũse sĩge maxɔrĩ Fatu ma?
2. Nde a fala, a tige nũ kolpɔti xa fẽ?
3. Kassa to ifɔrɔ, Fode mũse fala?
4. Nyɛnɛ ra walikɛ ndee sigama dĩ walide?
5. Tunɛ gbe fama Coyah?

## Supplementary note

*Dugie morka-xiri nɔma tede*: Note that the object of *tede*, *morka-xiri*, is placed before the *nɔma*, whose complement is *tede*.

## Lesson 4: XƐBUTI

### Part A

### Dialogues

| | | | |
|---|---|---|---|
| 1. | | Sosoe xa xɛbuti xɔ̃-kuya. | A Susu greeting lasts a long time. |
| 2. | A. | Seni, i furaxi nɛ? | Seni, are you sick? |
| | B. | Ade, fe nde nã n kɔ̃tɔ̃filixi. | No, there's something that's bothering me. |
| 3. | | Xɛbui ratĩfe fã. | Responding to a greeting is good. |
| 4. | | Mixi nu i xɛbu, a lã i fã a kãyi ratĩ. | If someone greets you, you should also answer him. |
| 5. | | A xa xɛbuti ki fã. | His way of greeting is nice. |
| 6. | | A xa xɛbuti ratĩ ki mu fã. | His way of responding to greetings is not very good. |
| 7. | | Xa e i bɛ ya 'i mama', a kãyi ratĩ 'i mama'. | If someone says to you 'i mama', answer 'i mama' to him. |
| 8. | | Xɛbuti nã fã. | That's a good greeting. |
| 9. | | Xɛbuti nã fã. | He's a good greeter. |
| 10. | | "Hɛri xi" falama gɛsɛgɛ tɛmui nɛ. | "Hɛri xi" is said in the morning. |

| | | | |
|---|---|---|---|
| 11. | | Abu xa siga makiti, xa-na-mu-a-ra Seni. | Abu should go to the market, or else Seni. |
| 12. | | 'I xi hɛri' falama gɛsɛgɛ nɛ. | 'I xi hɛri' is said in the morning. |
| 13. | A. | Abu, wõ yẽyi. | Abu, see you at noon. |
| | B. | Awa, wõ naralãma bãxi yẽyi. | Good, we'll meet at the house at noon. |
| 14. | A. | Musa, tana mu fɛnyɔ̃? | Musa, how are you? |
| | B. | Allah tãtu. | Fine, thank goodness. |
| 15. | | I ni Abu xɛbuma nɛ, a maxɔrĩ a xa dẽbayae ma. | Each time you greet Abu, ask him about his family. |

1 Text.

# XEBUTI

1

John Jones: Di, fe nde nã n kõtõfilixi, mixi nu i xεbu, i a kãyi ratĩma dĩ?

Fode: A ratĩ ki wuya. Xa e i bε ya 'i mama', a lã i fã a fala i xa xεbuti bε, 'i mama'. Gεsεgε tεmui, e nu a fala i bε 'hεri xi', xa-na-mu-a-ra 'i xi hεri', i nɔma a kãyi ratĩde: 'œ̃-œ̃, Allah tãtu'. I fã nɔma a maxɔrĩde xa a xi hεri. Yẽyi ra, mixi nde nu a fala i bε, 'Mr. Jones wo yẽyi', a lã i fã na mixi ratĩ, i a fala a bε: 'baba wo yẽyi', xa-na-mu-a-ra: 'Ãhã, wo yẽyi, tana mu fεnyẽ?' Xa i a kãyi kolõ, i nɔma a xili falade i ni a ratĩma.

## Notes

1. Review Lessons 38, 43, 69 of the Basic Course.

2. (line 6) *xa na mu a ra*, *xa-na-mu-a-ra*, *xanamara*: All of these are the same idiomatic phrase for 'or rather, or else, etc.'.

3. *hɛri xi* (line 6) is used in the morning.
   *i xi hɛri* (line 6) is used in the morning.
   (*wõ yɛ̃yi* is used in the morning).
   *wo yɛ̃yi* (line 10) in used at noon.
   *tana mu fɛnyɛ̃* (line 10) is used in the afternoon between 12 and 4 or 5.

## Part B

### Dialogues

| | | |
|---|---|---|
| 16. | A lã mixi dɛri xɛbuti ra. | It's necessary for people to get used to greeting. |
| 17. | Abu na xɛbutife. | Abu is greeting (someone). |
| 18. | I nu mixi xɛbu, na xãbira i nɔma kãyi maxɔrĩde a xa dẽbayae ma. | When you greet someone, in addition you can ask him about his family. |
| 19. | Abu, fa be. N wã fe wuyaxi gbɛtɛ falade i bɛ. | Abu, come here. I want to say several other things to you. |
| 20. | Fode xa wɔyɛ̃yi wuya. | Fode talks a lot. (Fode's expressions are numerous). |
| 21. | Fatu, na ture nde nyusi. | Fatu, use a little of that oil. |
| 22, | Musa na a nga rawalisafe. | Musa is greeting his mother. |
| 23. | Mamadu xa wɔyɛ̃yi xɔ̃-kuya. | Mamadu's greeting lasts a long time. |
| 24. | Be namũyi wãma nɛ dimɛe xa gayã. | The custom here is that the children are circumcised. (The custom here wants children to be circumcised). |

Text:

## XƐBUTI (cont.)

John: Kono tɛmũde, e nɔma fe gbɛtee maxɔrĩde i ma; n lã n xa mũse fala?

Fode: N bara kolõ fe naxã i tɔrɔma. I mu dɛrixi muxu xa xɛbuti nã ra. Xɛbutima be tɛmui birĩ. Na xãbira, a lã i mixi naxã xɛbuma, i a maxɔrĩ a xa dẽbayae ma, anũ fe wuyaxi gbɛtɛ fã ma. Wɔyɛ̃yi wuya naxãe nɔma nyuside alɔ:

'i baba go; tana mu a ma?' Xa xõyɛ i xɛbu, i nɔma a falade: 'baba wo mama, wo nu sɛnɛ̃, tana mu wo ma?' Xa e i bɛ ya, 'tana mu na?' I nɔma a kãyi ratĩde, 'œ̄-œ̄, tana yo mu na, Allah tãtu.' Mixi nu a fala i bɛ, 'i nu sɛnɛ̃', a lã i a kãyi rawalisa.

Muxu xa xɛbuti ndẽdi xõ-kuya. Be namũyi nã na naki.

## Notes

4. Notice that *xɛbuti* can mean "a greeting" (line 13, Text B), "the way of greeting" (line 4, Text B), "the greeter" (line 5, Text A), or "to greet" (line 5, Text B), depending on what tones are used on the last vowel and what its use is in the sentence.

## Compound and Derived Nouns in This Lesson

**Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.**

xɛbuti
xa-na-mu-a-ra
xãbi̲ra
woyɛ̃yi
xɔ̃-kuya
nəmũyi
dimɛe

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| hɛri | (possibly Arabic) | |
| tanɛ | Arabic | tana (meaning 'misfortune') |

## Comprehension

Mixi nu i xɛbu, a kãyi ratĩ-ki wuya: "i mama", "i xi hɛri", "wo yẽyi", xa-na-mu-a-ra "wo nĩmare". Xɛbui tixi tɛmui naxɛ*, na nã lã a kolɔ̃.

*tɛmui naxɛ: the time at which

## Questions

Answer in Susu. Use the text and dialogues as your guide.
Use complete sentences.

1. Xɛbui ratĩma dĩ gɛsɛgɛ?
2. Xa Fode a fala John bɛ "tana mu na?", John nɔma mũse falade?
3. Yẽyi nã a ra, Fode xa xɛbui ratĩ?
4. Dẽbayae nɔma maxɔrĩde, xɛbui ni tima?
5. John mũse maxɔrĩ Fode ma?

## Lesson 5: FAREE

### Part A

### Dialogues

| | | | |
|---|---|---|---|
| 1. | A. | Musa, fare rafã i ma? | Musa, do you like dancing? |
| | B. | A rafã n ma, alɔ la Guinée die birĩ. | I like it, just like all of the people of Guinea. |
| 2. | A. | Bekae xili dĩ? | What are the people-from-around-here called? |
| | B. | E xili Sosoe. | They're the Susu. |
| 3. | A. | Na maxase xili dĩ? | What is that musical instrument's name? |
| | B. | A xili bote. | It's a tom-tom drum. |
| 4. | A. | Di, na maxase xwi nyɔxũ de! | Say, the sound of that musical instrument is good! |
| | B. | I na kora nã ma? | Are you talking about that "kora"? |
| | A. | Iyõ. | Yes. |
| 5. | | Wõ siga Fode xõyi, na nã wõ maxasee xwi mɛma afãyira. | We're going to Fode's house; it's there we listen best to the sound of the music. |
| 6. | A. | Di, ndee fare-borõma agbera? | Say, who dances a lot? |
| | B. | Sosoe nã xili-minixi agbera. | The Susu are the most renowned (in this). |
| 7. | | Di-ramini ba, futi-xiri ba, fare-borõma nɛ. | Whether it's a baptism, or a marriage, there will be dancing. |

| | | | |
|---|---|---|---|
| 8. | | Di ni raminima, fare-borõma nɛ. | Each time there's a baptism, there's dancing. |
| 9. | A. | I baba na mĩdẽ? | Where is your father? |
| | B. | A sã-na tanũ tide. | He's gone to accompany grandfather. |
| 10. | | Fode, keli, i siga i mama ralã. | Fode, get up and go and meet your grandmother. |
| 11. | | Fare-borõma sali-xulũyie fã ma. | There's dancing, too, at the religious festivals. |
| 12. | | Male-bi tɛmui nũ xulũyi nã a ra. | It's rice-harvest time and festival-time. |
| 13. | A. | Abu nã balãyi bɔ̃bɔfe. | It's Abu who's playing the balafon. |
| | B. | Iyõ, a-tã nã a ra. | Yes, it's him. |
| 14. | | Fode na bote bɔ̃bɔfe. | Fode's playing the tom-tom drum. |
| 15. | | Musa, xa tɛmui na i bɛ, siga i nga xɛbu. | Musa, if you have the time, go greet your mother. |

Text:

# FAREE

John Jones: Di, fare rafã bekae ma de! Kabi n fa, tɛmui birĩ n maxasee xwi mɛma.

Ali: Fare rafã la Guinée mixie birĩ ma. Kono, n la a ra, fare-borɔ̃ma Basse Guinée nɛ agbera. Sosoe nã xiliminixi agbera. Di-ramini ba, futi-xiri ba, ginɛ ni tima a xa xɛmɛ xɔ̃yi, xɔ̃yɛ xũgbe ralãfe, sali-xulũyie anũ male-bi tɛmui, nae birĩ fo fare-borɔ̃. Maxase mɔli wuya, kono balãyi nũ bote nã nyusima be agbera.
Xa tɛmui na i bɛ nĩmare ra, wɔ̃ nɔma sigade Fode xɔ̃yi. A nga sina xa di-ramini xulũyi nã to.

John: Awa, wɔ̃ nu keli wɔ̃ siga na na tɛmui.

## Notes

1. (line 2) *bekae*: The suffix *ka* means "inhabitant of ..." (see Lesson 57): thus *be* + *ka* + *e* means "the inhabitants-of-here", "the people from around here", etc. *ka* can be added to the names of cities or countries also: *Konakrykae* means "the people of Conakry", and *la Guinéekae* "Guineans, the people of Guinea". Another way of saying much the same thing is given in line 4, *la Guinée mixie birī*, "all the people of/in Guinea".

2. (line 3) *maxasee xwi*, (lines 7,8) *sali-xulũyie anũ male-bi tɛmui*: other possessives without *xa*.

3. (line 3) *xwi*: *xwi* is a very general word referring to the special sound that amy thing or person makes. Thus, when used in connection with instruments, it means "sound"; when used with human beings, it means "language" and by extension, "voice", when used with birds, it means "sound, song".

4. (lines 5,6) *xili-mini*, whether verb or adjective, is made up of *xili* "name" and *mini* "to go out", so literally it means "the name goes out". It should be understood, of course, to mean "to have renown, to be famous, to be well-known" or "renowned, famous, well-known".

5. (line 8) *tɛmui*: here *tɛmui* means "at the time of ..., at ... time". *Tɛmui* is always associated with an idea of time, but in other sentences it may have a different translation.

6. (line 8) *fo fare-borõ*: from time to time, *fo* is used without the *de*-infinitive form on the accompanying verb. Here it can be best translated as "there's always dancing" (rather than "it's necessary to dance").

## Part B

### Dialogues

| | | | |
|---|---|---|---|
| 16. | | Fare-borõyi xili-mini nã Fatu ra. | Fatu is a renowned professional dancer. |
| 17. | | Bote-bõbɔɛ nã Anmara tara ra. | Anmara's brother is a drummer. |
| 18. | | Fatu fare-borõma, n ya mu noma a sẽyi tode. | Fatu dances until I can't see her feet. |
| 19. | A. | Tɛmɛ-di, i xili dĩ? | Young girl, what is your name? |
| | B. | N xili Fatu. | My name is Fatu. |
| 20. | | Musa, Abu xili a xa fa bãde-dõ. | Musa, invite Abu to come eat some rice. (invite Abu that he should come ...). |
| 21. | | Fatu nã minixi fare-tɛgi. | It's Fatu who left from the middle of the dance. |
| 22. | | Mixie birĩ ya tixi Fatu nã ra. | Everyone has his eyes trained on (is staring at) Fatu. |
| 23. | | Fatu na fare matõgofe. | Fatu is dancing very rapidly. |
| 24. | | Sõxɛ gbo be, n-tã bara siga. | There is a lot of noise here; I'm leaving. |
| 25. | | Bɛlɛxɛ bara bõbõ Abu bɛ. | Abu was applauded. (Hands were clapped for Abu). |
| 26. | | Balã-maxɛ nã Abu ra. | Abu is a tom-tom player. |

| | | |
|---|---|---|
| 27. | Aminata xa wali ifura. | Aminata should speed up her work. |
| 28. | Sɛ̃yi-kãyi nã Fatu ra, a fare-borõma afãyira. | Fatu really has good feet; she dances best of all. |
| 29. | N nga na Musa matɔxɔfe. | My mother is encouraging Musa. |
| 30. | Abu, ba n mayelefe. | Abu, stop teasing me. |
| 31. | Dimɛɛ na e bore mayelefe. | The children are teasing one another. |

Text:

[Fare yire, kwɛ ra]

John: Na maxasee xili dĩ?

Ali: E xili balãyi. I fare-borõyie toxi dĩ?

John: Di, xili-mini nã e ra.

Ali: Mameti sĩde, hã bote-bɔ̃bɔɛ xa a mafura. I ya mu nɔma e sɛ̃yi tode.

John: Pe! Yi tɛmɛ-di wama n xa mũse raba a xa xũ-xiri ra.

Ali: A i xilixi nɛ naki, wo xa siga fare-borõ.

John: Kono, n-tã mu fata yi fare mɔli borõde.

Ali: I i katama nɛ, i mini fare tɛgi, i nde matõgo.
Birĩ ya tixi i ra.

[sɔ̃xɛ naxa te]

Mamadu: Wo bɛlɛxɛ bɔ̃bɔ fote bɛ.

Abu: Balã-maxɛ, a ifura xɔ̃yɛ bɛ.

[John to tagã, a naxa keli fare tɛgi]

Ali: Di, n mu nu a kolõ sɛ̃yi-kãyi nã i ra. Fode nga mato, a na i-tã nã tũ matɔxɔfe naki.

John: Di, ba n mayelefe.

Notes

7. (line 2) Yire: yire is another of those nouns which has a wide range of meaning and uses. Yire can be used as more or less a postposition, as here, to mean "at, at the place of, on the spot of," etc. It also is a noun which is vague, meaning either "somewhere, someplace" or else "region, place, spot, area", etc. It also can be used as a derivational suffix meaning "at the place of, at the ... spot".

8. (line 8) wa ... xa: "wish, want ... to, that".

9. The xa in line 9 means "so that".

10. (line 11) I i katama nɛ, i mini fare tɛgi, i nde matõgo. Notice how Susu can put several different sentences together without any pauses or conjunctions like "and" or "but" in between.

11. (line 17) sɛ̃yi-kãyi nã i ra: "you have such good feet" ("you are the owner of /such/ feet").. In other words, Ali is saying that John is very skilled in using his feet, he is a good dancer.

12. (line 19) ba is followed by an infinitive with fe. Translate by an -ing form in English.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

bekae
fare-borõ
xili-minixi
di-ramini
futi-xiri
sali-xulũyi
male-bi
xulũyi
balãyi
fare-borõyi
bote-bɔ̃bɔɛ
mafura
sɛ̃yi
tɛmɛ-di
mũse
raba
xũ-xiri
matõgo
balã-maxɛ
ifura
sɛ̃yi-kãyi
mato
matɔxɔ
mayele
rafã
afãyira

## Comprehension

Fare rafã la Guinée mixie birĩ ma. Maxase mɔli wuya. Fare-borõyi xili-minie fã na. John to siga fare yire nde, e a xili nɛ a fã xa fare-borõ.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Fare-borõma agbera mĩdẽ la Guinée?
2. Ali maxase mũdũ xili fala John bɛ?
3. E John xili dĩ, a xa siga fare-borõ?
4. Nde John xili, a xa siga fare-borõ?
5. John to fare-borõ fɔlɔ, Fode mũse fala?
6. Sɛ̃yi-kãyi nã nu John ra?

## **Lesson 6.** GAYÃYI

### Dialogues

| | | |
|---|---|---|
| 1. | Fe xɔnɛ nã gayãyi ra. | Circumcision is a thing that hurts. |
| 2. | Gayãyie dõma kuye nã soma. | The circumcised are wearing bousbous (long clothes). |
| 3. | Fode, fa gayãyi xa dɛgi ra. | Fode, bring the mattress of the circumcised. |
| 4. | Ginɛ nũ xamɛe gayãma. | Women and men are circumcised. |
| 5. | La Guinée namũyi kui, a lã dimɛe gayã. | According to the custom of Guinea, children should be circumcised. |
| 6. | Musa bara fĩdi sagatala ra. | Musa has become a young man. |
| 7. | A na a xa xɛmɛya masẽfe. | He is showing his manhood (virility, physical courage). |
| 8. | Fode xa gaxu-tarenya dãgi Musa gbe ra. | Fode's lack of fear is greater than that of Musa. |
| 9. | Fe xɔnɛ nã faxɛ ra. | Death is a thing which hurts. |
| 10. | Dimɛdie dɔ̃xi dɛgi ma. | Children are sitting on the mattress. |
| 11. | Mãgwe gbegbe sara makiti. | Buy several mangoes at the market. |
| 12. | Fatu nã di-yɔrɛ kãtama to. | It's Fatu who is the guardian of the infants today. |

| | | |
|---|---|---|
| 13. | Musa nã siga tĩka Fatu ra. | It's Musa who's gone to teach Fatu. |
| 14. | Xuri nã fã. | Discipline is good. |
| 15. | Gayãyie tĩkama ṅɛ forie ratĩma kinaxɛ. | The circumcised learn how to answer (respond to a greeting by) older people. |
| 16. | Fode mu fẽdani kolõ. | Fode isn't very polite. (Fode doesn't know the rules of politeness). |
| 17. | Fẽdani sa gayãyie bũma. | A test is put to the circumcised. |
| 18. | Dimɛe gayã-lɔxɛ nã to. | Today is the day-of-circumcision of the children. |
| 19. | Gayãyie mafĩdi-lɔxɛ nã to. | Today is the last day of (the trial of) the circumcised. |
| 20. | Gayã-sigie wuya. | There are many songs-of-circumcision. |
| 21. | Xulũyi fã nɔma sade gayãyi bɛ. | A celebration also can be held for the circumcised. |

Text:

## GAYÃYI

George Adams: Pe! Ndee-tã dãgife yiki, dõma kuye soxi naxãe ma?

Mori: Gayãyie nã e ra.

George: Mũfera e xilima naki?

Mori: Muxu xa namũyi kui, di-mɛdi lã a gayã, benũ a xa fĩdi sagatala ra.

George: Xamɛe nã tũ gayãma?

Mori: Ade, ginɛ-di-mɛdie fã yo. Lɔxɛ xũgbe nã naki dimɛe bɛ. E e xa xɛmɛya nũ gaxu-tarenya masẽma na lɔxɛ nɛ, nbã fe xɔnɛ nã gayãyi ra. Dimɛe nu gɛ gayãde, xa e gbegbe nã a ra, anũ xa e birĩ na yire kerẽ nɛ, e birĩ dɔxɔma dɛgi nã ma. E kãtama xili 'sema'. E 'sema' nã e tĩxɔma fe wuyaxi ra, alɔ xuri anũ forie ratĩma kinaxɛ. A-bã nã fẽdani sama e bũ. 'Fẽdani' na nã naki, a lã gayãyie xa fe naxãe birĩ kolõ, tĩka anũ raba. Dõma naxã sɔma e ma e gayã-lɔxɛ, na nã luma e ma hã e mafĩdi-lɔxɛ. Gayã-sigie fã na anũ xulũyi fã noma sade gayãyie bɛ e gayã-lɔxɛ anũ e mafĩdi-lɔxɛ. Gayãyie fe wuyaxi nã tĩka, a gbẽgbẽyi xuri. Xa a fala mixi bɛ ya, a mu fẽdani kolõ, na nã naki a kãyi mu xuruxi.

## Notes

1. (line 2) *dõma kuye* literally means "long clothing", but this refers specifically in this case to the "bousbous", an African dress.

2. (line 2) *naxãe*: remember that a relative pronoun occurs at the place in its clause where the noun it refers to would normally occur, and remember also that a relative clause need not be found right next to its antecedent if there is no difficulty in knowing what that antecedent is.

3. Notice again the importance of noting the different meanings a word can have: here, *gayãyi* can mean either "circumcision" (line 10), or "someone who is circumcised", "the circumcised" (line 3).

4. (line 5) *di-mɛdi lã a gãya*: the construction of clauses giving necessity or obligation in Susu is quite different from English. Here the construction is: person who is obligated + *lã* + pronoun referring back to the person obligated + verb giving what he is obligated to do. Translate as: "the child must be circumcised".

5. (line 16) *gayã-lɔxɛ*: "the day of the circumcision".
   (line 16) *maffdi-lɔxɛ*: "the day of change, of the end of their stay with the *sema*".

6. (line 9) *na* ("to be") can be used in very special cases to mean "to exist".

7. The ceremonies of circumcision are thus: the day of circumcision there is a celebration for those who were circumcised. The circumcised children from the same family or families who are close, will stay together for about a week to undergo a period of trial. They are under the care of the *sema*, who gives them various tasks and feats to perform and also teaches them all they should know about discipline and formulas for greeting people--that is, he gives them a general education on the codes of polite and good behavior in their society. At the end of the week this time of trial is over; another celebration, and the young people enter into a more responsible position in their society.

## Compound and Derived Nouns in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

yiki
gayãyi
naki
di-mɛdi
ginɛ-di-mɛdi
xũgbe
xɛmɛya
gaxu-tarenya
gbegbe
gayã-lɔxɛ
mafĩdi-lɔxɛ
gayã-sigie
gbẽgbẽyi
faxɛ
di-yɔrɛ

## Comprehension

La Guinće namũyi, a lã di-mɛdie gayã benũ e xa fĩdi sagatala ra.
La Guinée namũyi kui, a lã di-mɛdie gayã benũ e xa mɔ.

## Questions

Answer in Susu. Use the text and dialogues as your guide.
Use complete sentences.

1. Ginɛe fã gayãma la Guinée?
2. Gayãyie dɔxɔma mũse ma?
3. Nde gayãyie kãtama?
4. Gayãyie mũse tĩkama?
5. Mũse naki, e nu a fala e mixi mu fẽdani kolõ?

## Lesson 7:

## WƆYƐ̃-FALƐ NDEE

### Part A

### Dialogues

| | | |
|---|---|---|
| 1. | Musa xa wɔyɛ̃-falɛ ramɛ xɔnɔ. | Musa's way of talking (expressions) is difficult to listen to. (... is difficult to understand, follow). |
| 2. | Ali, Musa xili xanamara Anmara. | Ali, call Musa or else Anmara. |
| 3. | N ma wɔyɛ̃-bore bara xi fɔlɔ. | My listener has begun to sleep. |
| 4. | N fe fãyi nã manyɔxũxi i bɛ. | It's something good that I thought of (thought about, wanted) for you. |

Text:

## WƆYẼ-FAIƐ NDEE

Gɛmɛ na e tɛgi

Mixi firĩ ni wɔyɛ̃ma ya, xa kerẽ wama a falafe bore bɛ, a a xa di, xanamara mixi gbɛtɛ xa di, bara faxa, ɛnũ xa a wama a falafe na di nũ a wɔyɛ̃-bore xa di nyɛ lã, xanamara e manyɛ, a lã a a fala "gɛmɛ na e tɛgi" benũ a xa a fala e manyɛ. Mũfera naki? A masɛ̃fe gbãsã, a a mu fe nyaxi manyɔxũxi a wɔyɛ̃-bore xa di bɛ, xanamara a mu wã fe nyaxi maxilife a wɔyɛ̃-bore xa di ma.

Notes

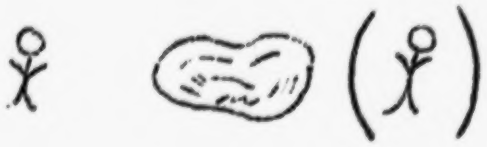
1. (line 3) kerẽ ... bore: "one (of the two persons) ... the other".

2. (lines 3,4) a falafe ... a (a ...): remember that fala always has a direct object noun or pronoun before it, even if a clause may follow. There is, in this case, a clause, introduced by a and continuing through to bara faxa (line 4); a falafe (na di ...) (line 5): here again we find the a object pronoun and a clause following, but in this case the clause is not introduced by a.

3. (line 4) xanamara (see note 2 of Lesson 4) always introduces a further clarification or qualification on what has just been said and thus can be treated as introducing a parenthetic statement which does not influence the main clauses of the sentence.

4. (line 6) a lã a (a ...): here is the second way of giving obligation or necessity: pronoun + lã + clause, introduced by a. Translate as, "he must ...".

5. (line 6) The imagery here is quite interesting. The idea is that someone wants to compare a live and healthy baby with one's own or someone else's which is dead. This formulaic expression, gɛmɛ na e tɛgi, is used to show that one does not want to wish to bring anything bad onto the healthy baby by doing such a comparison. Thus, one is saying that the comparison isn't total, but only partial. Figuratively, the image is the following:



The stone between the healthy baby on the left and the dead baby on the right prevents anything undesirable from the dead baby from being transferred to the healthy baby.

**Part B**

**Dialogues**

| | | |
|---|---|---|
| 5. | Fode, i baba go?<br>N faxi a-tã nã tode. | Fode, where is your father?<br>I came to see him. |
| 6. | Fode-tã wɔyɛ̃-xũgbe nã tũ falama. | Fode only says things of importance to say. |
| 7. | Di-yɔrɛ bara bira, a rakeli. | The infant fell; send him away. |
| 8. | A sa n ma dõmae nyama. | Put it among my clothes. |

**Text:**

## Gɛmɛ na i tuli

Yi wɔyɛ̃yi fã luxi nɛ alɔ wõ baxi bore naxã tode. Xa mixi wɔyõ-xũgbe falama ya, a mu lã di-mɛdi, xanamara di-yɔrɛ, xa naxã mɛ, a lã a kãyi a fala: "gɛmɛ na i tuli". Na nã naki, dimɛdi tuli bara dɛsɛ na wɔyɛ̃yi bɛ. Kono tɛmũdee forie di-mɛdi rakelima nɛ gbãsã e nyama.

Notes

6. (line 3) tode: tode here is the verb-complement of baxi. Baxi tode then means "to have just seen". But the de also gives the idea of specific location, so it is better translated as "to have just seen in a specific place, i.e., up above".

7. (lines 4,5) a mu lã ... xa: in the case of negative obligation or necessity, xa (the mark of the 'subjunctive') is often used in the dependent clause to show that whatever is given in the dependent clause will not take place.

8. (line 5) naxã refers to a which refers to wɔyɛ̃-xũgbe.

9. (lines 5,6) The image here is a more familiar one than that of Part A: it is simply one of closing off the child's ear so that he can't hear by some kind of 'ear-plug', here 'stones' or perhaps 'pebbles'. This is, of course, only figurative and not literal.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

woyɛ̃-falɛ
xanamara
wɔyɛ̃-bore
manyɔxũ
maxili
wɔyɛ̃yi
wɔyɛ̃-xũgbe
di-yɔrɛ
tɛmũdee
rakeli
ŋyama

### Comprehension

Wɔyɛ̃yi ndee na alɔ "gɛmɛ na e tɛgi" xanamara "gɛmɛ na i tuli", naxãe falama xa mixi mu fe ŋyaxi maxilide a wɔyɛ̃-bore xa di ma, xanamara xa a mu wama di-mɛdi xa naxã mɛ.

### Supplementary note

a mu wama di-mɛdi xa naxã mɛ: naxã's antecedent is wɔyɛ̃yi ndee.

### Questions

Answer in Susu. Use the text and dialogues as your guide.
Use complete sentences.

1. Mũse falama, xa mixi mu waxi di-mɛdi xa wɔyɛ̃yi ndee mɛ?
2. Mũse naki "gɛmɛ na e tɛgi"?
3. Forie nɔma mũse mã rabade, xa e mu wā dimɛe xa wɔyɛ̃yi ramɛ?

**Lesson 8:** SOSOE-SIGI NDEE

## Dialogues

| | | |
|---|---|---|
| 1. | Sigi mafura xabude be. | Songs are very often created here. |
| 2. | Fode bara sigi nɛnɛ xabu. | Fode has composed a new song. |
| 3. | Abu, hali i mu na fala, sigi mɔli gbo be. | Abu, you don't need to tell me that there are many kinds of songs here. |
| 4. | Be xulũ-sigi rafã n ma hã! | The songs for celebrations here I like very much. |
| 5. | Matɔxɔ-sigie mu rafã n ma. | I don't like the songs-to-honor someone. (songs of praise for someone). |
| 6. | Bɛti-sigie xɔ̃-kuya. | Songs for the evening (songs for praying) last a long time. |
| 7. | Fode, sigi ratema mixi xũ ma mafure! | Fode, compose a song about someone, fast! |
| 8. | Xa Abu nga fa, xanamara a tɛnɛ̃ a fala a bɛ n bara siga. | Either Abu's mother is coming, or else his aunt told her I would go. |
| 9. | Fatu, ḍɔxɔse ramini. | Fatu, gather the chairs. |
| 10. | Sigi-xabuma nã Fode ra. | Fode is a composer. |
| 11. | Wõ siga fare-borõde. | We're going to a dance. (to dance) |
| 12. | Abu yati nã a fala n bɛ. | Even Abu said it to me. |
| 13. | Xa Fode fa ya, na fãma nɛ. | If Fode came now, for example, it would be good. |

**Text**

# SOSOE-SIGI NDEE

**John:** Fode, n la a ra, sigi mafura xabude be de!

**Fode:** Hali i mu na fala! Sigi rafã bekae ma. Soso-sigie wuya:

xulũ-sigie na,

matoxɔ-sigie na,

bɛti-sigie na.

Sosoe sigi ratema mixi xũ ma mafure, xa xɔ̃yɛ xũgbe so ta kui ba, fe xũgbe nde naxa nyɛ ba, xanamara mixi naxa fe fãyi bellebele raba, nae birĩ nɔma sigi nɛnɛ raminide. Sigi-xabuma mu nyɔ̃ma. Tɛmũde sigi nɛnɛ nɔma minide fare-borɔ̃de yati. Yelibae nã xa wali naki. Mixi nde nu mini fare ya, a naxa kɔbiri gbegbe fi yelibae ma, yelibae sigi ratema a xũ a rawalisafe.

## Notes

1. (line 2) mafura xabude: 'to invent or create very easily and very fast'.

2. (lines 4,5,6) Notice the use of na, again meaning 'to exist'.

3. (line 10) mu nyõma is an idiomatic phrase for "to be numerous, be no end to, be found always".

4. (line 11) xa: xa is often used in sentences such as this for emphasis. It is often better not to translate it at all or to just give emphasis to the subject.

5. (line 2) Sigi mafura xabude be de! Notice the use of de in certain impersonal expressions, giving both the impersonal and also the idea of place. The be reinforces the de in this last respect and makes it more precise.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

sosoe-sigi
mafura
xulũ-sigi
matɔxɔ-sigi
bɛti-sigi
mafure
xũgbe
xanamara
fãyi
belebele
raba
ramini
sigi-xabuma
fare-borčie
yelibae
rawalisa
rafã
xɔ̃-kuya

## Comprehension

Sigi xabuma la Guinée mafure. Yelibae nɔma sigi nɛnɛ raminide fare-borõde.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Sosoe-sigie kelide firĩ masẽ?
2. Ndee sigi xabuma fare-borõde?
3. Fe fãyi belebele nu raba, sigi nɔma xabude?
4. Yelibae mixi nde rawalisa dĩ?
5. Nõdi nã a ra, a sigi mu xabu xõyɛ xũgbe bɛ?

## Lesson 9: SALAMTI (SALAMUTI)

### Dialogues

| | | |
|---|---|---|
| 1. | Salamti kulɛ nã tima. | The beggar begs. |
| 2. | Tɔrɔ-mixi nã salambama agbera. | It's poor men who beg a lot. |
| 3. | Fode bɛlɛxɛ bara mabẽ. Mixi bɛlɛxɛ-mabẽxi bara fĩdi a fã ra. | Fode's hand is crippled. He's become a person with a crippled hand, too. |
| 4. | Fode mu nɔma a nyɛrɛde, fure nyaxi nã na a ma. | Fode can't work (herself); she has a bad sickness. |
| 5. | A mu lã mixi kinikini Fode ma. | It isn't necessary for people to take pity on Fatu. |
| 6. | Abu tũnaxɔnɔ hã! A xa tũnaxɔnɔya bore mu na. | Abu is very lazy. His laziness has no equal. |
| 7. | Abu, n ki tami, n-gbe bara nyɔ̃. | Abu, give me the bread; mine is finished (all-gone). |
| 8. | Kulɛ xa mù dunia radãgima afãyira. | (It's not begging which causes one to spend one's life correctly). It's not the fact of begging which permits one to pass a good life. |
| 9. A. | Seni a xa dunia radãgi dĩ? | How does Seni pass his time (his life)? |
| B. | A a radãgi kulɛ nã kui. | He passes it in begging. |

| | | |
|---|---|---|
| 10. | Fode bara doxɔ xarãtɛ ra. | Fode is at the Moslem school. (Fode is seated near the fire-of-education). |
| 11. | Dimɛe na salambafe. | The children are begging. [said of children in the Moslem schools]. |
| 12. | Hali Seni to siga Konakry, a a tara mu wã tofe. | Even though Seni went to Konakry, he didn't want to see his brother. |
| 13. | Salamti nɔma kide dõse ra. | One can give something to eat to a beggar. |
| 14. | Salamti ndee xa xarã-kolõya nã a nyama e kɔbiri xanamara dõse sɔtɔ. | The knowledge of some beggars permits them to get money or something to eat. |
| 15. | Fode xa xaxili-fãya bore mu na. | Fode's (superior) intelligence has no equal. |
| 16. | Marabu xarãdie fã salamb[illegible]a. | The Arab school children (of the religious school) beg, too. |
| 17. | Fode bara doxɔ marabu-xarãtɛ ra. | Fode is in the Moslem school. |
| 18. | Fode, salambã ki bãde nde ra. | Fode, give the beggar some rice. |
| 19. | Xarãyi bore mu na. | Education has no equal. |
| 20. | Musa xaxili fã, a bara xarãyi durusi. | Musa has a good memory (Musa is very intelligent); he passed the exam. (he recited what he had to learn). |

Text:

## SALAMTI (SALAMUTI)

Salamti mɔli wuya. Tɔrɔ-mixie na, mixi mabɛ̃xie na anũ mixie na fure nyaxi na naxãe ma; e mu nɔma walide. Mixi nɔma kinikinide na mixi mɔlie ma. Mixi naxãe mu wā walife tũnaxɔnɔya ma, tɛmũde nae kima kerẽ nɛ xanamara firĩ. Kono e mu nɔma e xa dunia radãgide kulɛ kui.

Di-mɛdie fã na, naxãe na xarãtɛ ra. E xa salamba mu luxi alɔ boree-gbe, hali mixie to e fã kima kɔbiri ra xanamara dõse ra. E-tã kima nɛ e xa xarã-kolõya ma, e xa xaxili-fãya ma. Na ma di-mɛdi naxãe ma naki, e na marabu-xarãtɛ nã ra. Salambā e malima e xa xarãyi fasaride anũ a duruside.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

salamti
salamuti
salambama
mabē̃xie
tū̃naxɔnɔ
radā̃gi
xarā̃die
xarā̃tɛ
marabu-xarā̃tɛ
kinikinide
tū̃naxɔnɔya
tū̃naxɔnɛ
xarā̃-kolō̃ya
xaxili-fā̃ya
salambā
xarā̃yi
tɔrɔ-mixie
mabē̃
bɛlɛxɛ-mabē̃xi
di-mɛdie

## Comprehension

Salamtie moli wuya: torɔ-mixie na anũ xarãdie fã na ɲaxãe na marabu-xarãtɛ ra.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Mixi nɔma kinikinide ndee ma?
2. Tũnaxɔnɛe kima tɛmui birĩ nɛ?
3. Salamtie kima kɔbiri nã tũ ra?
4. Xarãtɛ dimɛe salambama mũfera?
5. Xa di-mɛdi xaxili fã ɲaxã na marabu-xarãtɛ ra, a mu lã a ki dõse ra. Nõdi nã naki?

## Lesson 10: BASSE-GUINÉE SÃSI NDEE

### Dialogues

| | | |
|---|---|---|
| 1. | Musa, siga male yire masẽ n bɛ. | Musa, come show the rice field to me. (go show the rice field to me). |
| 2. A. | Be boxi manyɛxi yire lãbãxi ra. | The ground here seems to be a low-lying region. (The earth here ...). |
| B. | I nõdi. | You're right. |
| 3. | Fode, siga na xure. | Fode, go to that river. |
| 4. | Dabõyi gbo be. | There's a big river here. |
| 5. | Fode nã na yi boxi rawalife. | It's Fode who is cultivating this land. |
| 6. | Muxu yoka nã sima tofare. | We'll plant cassava this year. |
| 7. | Sénégal nũ la Guinée nanĩyi mu makuya be ra. | The border of Senegal and Guinea is not very far from here. |
| 8. | Sierra Léone mu makuya la Guinée ra. | Sierra Leone is not very far from Guinea. |
| 9. | Funyɛ rafã n ma dãgi mãgwe ra. | I like pineapple more (better) than mangoes. |
| 10. | Forécariah nũ Gbẽti na a-tã yire kerẽyi nã ra. | Forécariah and Gbẽti are in that same region. |
| 11. | Fode na xɛ bife. | Fode is cultivating the field. |
| 12. | Fode bara tugi-xũyi saxã sɛgɛ. | Fode has cut 3 fruits of the palm tree. |

| | | |
|---|---|---|
| 13. | Tugi-xũyi nā tū-xɔri fima. | It's the fruit of the palm tree which gives the nut. |
| 14. | Abu, māgwe xɔri woli. | Abu, throw (me) the nut of the mango. |
| 15. | Buraxɛe bara xara. | The (eatable) leaves are dry. |
| 16. | Wɔyɛ̃ xɔri nā fala n bɛ. | Say something serious to me. (Say important words to me). |
| 17. | Fatu_bara xɔnɔ Fode ma, nbā, kobi a fa, a mu siga a xɛbude. | Fatu is mad at Fode, because, since he came, he didn't go to greet her. |
| 18. | Abu na siga-fafe naki. | Abu is coming thus. |

## 1 Text

## BASSE GUINÉE SÃSI NDEE

**John:** Di, n la a ra, male yire nã be ra de!

**Abu:** I nɔ̃di nã naki. I a kolõ yire lãbãxi nã be biri bɔxi ra. Xuree nũ dabɔ̃yie wuya. Be bɔxi rawali mu xɔnɔ agbera. Male nũ yoka fãma hã! Nae xãbira banani nɔma side keli Boffa hã wõ nũ Sierra Léone nanfyi. Funyɛ fã sima agbera a-tã lõgori kerẽyi nɛ. Kãsi nɔma bide. Tugi-xũyie fã sɛgɛma. E-tã nã tũ-xɔri nũ ture-gbeli fima.

**John:** Kono, i bara nɛmu buraxɛe ma.

**Abu:** N mu nɛmuxi e ma, n nu wã sãsi xɔrie nã tũ xa fe falafe i bɛ. Buraxɛe mɔli wuya. N mu nɔma e birĩ xili matẽgɛde. I a wuyaxi kolõ, nbã, kobi i siga-fa, i buraxɛ supi nã tũ dɔ̃fe.

Notes

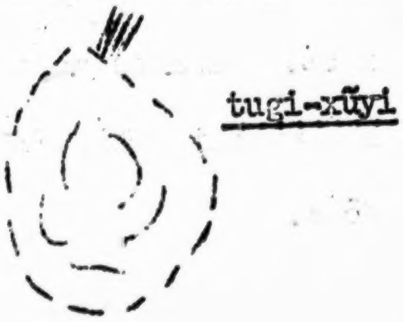
1. (line 2) male yire nã be ra de! : Notice the lack of na with the locative phrase be ra and the emphatic particle nã. The de adds a note of emphasis and in this case insists on the existence of so much male yire. In English, then, this whole phrase is probably best translated as: "There are so many rice fields around here!"

2. (line 3) yire lãbãxi: "low-lying land, plains", because this is where rice grows best.

3. (line 6) Sierra Léone (pronounced sraleõ in Susu): south of Guinea. Boffa: a city in Guinea.

4. (line 7) kãsi bi: bi is used with kãsi and certain other plants because all that is needed to plant the seeds is to "scratch" at the soil, put them in, and cover them over lightly.

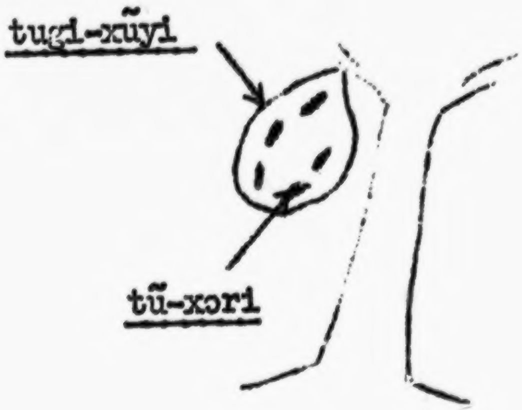
5. (line 7) tugi-xũyi is the whole fruit of the palm, including the stub of the branch by which it is attached to the tree.



6. (line 9) buraxɛ: the leaves of many plants are used in cooking in Guinea, as well as for making medicinal teas.

7. (dialogue 10) na a-tã yire kerẽyi nã ra: na is the verb "to be" used with locative expressions. Here: a-tã yire kerẽyi nã ra is the locative. Ra is a postposition meaning "in", its object is a-tã with an appositive phrase yire kerẽyi nã.

8. tugi-xũyi (dialogue 12) and tũ-xori (dialogue 13): the tugi-xũyi is the whole of the fruit which is attached to a branch of the palm tree. Tũ-xori is the small red-covered nut which grows on the tugi-xũyi:



## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

rawali
nanĩyi
kerẽyi
tugi-xũyie
tũ-xɔri
makuya
rafã

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| banani | French | banane |
| Sierra Léone | French | Sierra Léone |
| supi | French | soupe |
| Sénégal | French | Sénégal |
| Forécariah | French | Forécariah |
| mãgwe | English | mangoes |

## Comprehension

Sãsi mɔli wuya Basse Guinée. Yire lãbãxi nã na ra. Banani, male, funyɛ anũ a wuyaxi gbɛtɛe birĩ nɔma side.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Nɔ̃di nã a ra, buraxɛe mu sima Basse-Guinée?
2. John nu supi mɔli mũdũ dɔ̃ma?
3. Mũse nɔma sɛgɛde Basse-Guinée?
4. Mũse ture-gbeli fima?
5. Banani sima lɔ̃gori mĩdẽ?
6. Abu a fala nɛ, a yoka mu fã Basse-Guinée.
   Nɔ̃di nã naki?

# NYƐ NƐNƐ TƐMUI

Nyε nεnε ni a lima, birī fe fãyi nã manyɔxūma wo bε. N mu nɔma yi nyε nεnε lude a xa dãgi*, n wã yi fe fãyie xõ ma wo bε: santenya, si-xõkuye* anũ sεwa.

* lu a xa dãgi: let it pass (without)

si-xõkuye: long life

**Lesson 11:** RAMINI-XILI NŨ LÃBE

Dialogues

| | | |
|---|---|---|
| 1. | Ramini-xili nũ lãbe kerẽ mu a ra. | A first name (name given at baptism) and a last name (family name) are not the same thing. |
| 2. | Abu nũ Fode bili kerẽ. | Abu and Fode are of the same family. (have the same origins). |
| 3. | N mu lã n nyari masuxu. N yele nã a ra. | I shouldn't touch my cat. It is my taboo. |
| 4. | Bubu nã Fode yele-xili ra. | Bubu is Fode's nickname. |
| 5. | Fatu nde sube masuxuxi. | Fatu took hold of (grasped, seized) some animal. |
| 6. | Musa mayele-xili xaluma. | Musa's nickname is xaluma (= hyena). |
| 7. | Mayele kelide wuya. | There are many origins of mockery. |
| 8. | Mayele-xilie kelide wuya. | There are many origins of nicknames. |
| 9. | Fode wule, fe-kɔbiraba nã a ra. | Fode's lie, it's bad conduct. |
| 10. | Anmara bɔ̃yɛ fã. A si-xaniki fã. | Anmara's heart is good. His way of living is good. |

**Text.**

# RAMINI-XILI NŨ LÃBE

Xa e mixi maxɔrĩ, a xilima ya, a kãyi nɔma a ramini-xili falade, xanamara a lãbe. Sĩgera e nai (e na a fala) lãbe, na nã naki, mixi wuyaxi naxãe bili kerẽ anũ naxãe yele kerẽ a ra. Lãbe nɔma tõgode di baba xili. Yele nũ yele-xili kerẽ mu a ra. Yele na nã naki, se naxã mu rafã mixi ma, a lã a naxa se naxã raba, xanamara a naxa se naxã masuxu. Yele-xili na nã naki, mayele-xili. Maleyi-xili kelide wuya: fe-kɔbiraba, si-xaniki.

Notes

1. (line 1) ramini-xili: "first name, name given at baptism"; lãbe, "last name".

2. (line 1) Lãbe means "last name or family name", but the tradition of naming is quite different for the Susu than for us, as can be seen from the remainder of this lesson and from the lessons that follow.

3. (line 3) e nai: the shorter version of e na a fala, used very often in conversation.

4. (line 6) di baba xili: a possessive phrase within a possessive. xili is possessed by baba, which is in turn possessed by di.

5. (line 6) (a) nũ (b) kerẽ mu a ra: "(a) and (b) are not the same thing".

6. (line 7) (a) nã nã naki, (b): "(a) is (b); (a), in other words, (b); (a) is also (b), (a) can be defined as (b)".

7. (line 10) kelide means "origin, place of origin". It is composed of keli "to leave, leave from" and de, "place where".

8. Bubu (dialogue 4) is a name usually given to chimpanzees. Thus this nickname, like most nicknames in Susu, is used to make fun of the person so named.

9. yele-xili (dialogue 4) is the older and original term for "nickname". The newer term, mayele-xili (dialogue 6) is used more often, however. (See line 9 of the text, also).

10. mayele (dialogue 7) means "to mock someone, make fun of someone; mockery, etc.". For this sentence, however, it can also be used as an abbreviation for mayele-xili, and thus its translation would be the same as for dialogue 8. The xili can be left out when the context makes it clear that one is talking about names.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

ramini-xili
kãyi
nai
yele-xili
masuxu
mayele-xili
fe-kobiraba
si-xaniki

## Comprehension

Ramini-xili nũ lãbe na. Yele-xili xanamara mayele-xili fã na.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Ramini-xili nũ yele-xili lã?
2. E nu mixi maxorĩ a xili ma, a noma xili yere falade?
3. E nu mũse ma yele sĩgera?
4. Lãbe mu noma tõgode di baba xili. Nõdi nã naki?
5. Mayele-xili noma kelide mĩdẽ?
6. Mũse naki yele-xili?

## Supplementary note:

(Question 3) E nu mũse ma yele sĩgera? The ma is all that is left of the verb in this sentence. The verb itself was actually something like xilima, but it has been left out because its meaning is obvious from the rest of the sentence.

## Lesson 12: YELE NŨ LÃBE

### Dialogues

| | | |
|---|---|---|
| 1. | Tunɛ nã a ɲyɛma sãsie fã. | It's the rain which makes plants grow. (... good plants). |
| 2. | N bã bara baratɛ faxa. | My father killed a lion. |
| 3. | Koyĩma bara sili bũ. | The hunter shot an elephant. |
| 4. | Burũ-xɔsɛ suli na fafe. | Five wild boars are coming. |
| 5. | Xaluma bara yɛxɛ dõ. | A hyena has eaten the sheep. |
| 6. | N bara màyele-xili sa Abu xũ. | I gave Abu his nickname. (I put a nickname on the head of Abu). |
| 7. | Fode bara xili sa a xa di xũ. | Fode gave a name to his child. (Fode named his child). |
| 8. | Tuli-maxɔrɔxɔɛ nã Fode xa di ra. A mu mixi xwi ramɛma. | Fode's child is obstinate (a recalcitrant). He doesn't listen to what people say. ( ... to the voices of people). |

**Text:**

# YELE NŨ LÃBE

Sosoe xa namũyi nde na, naxã a nyɛma lãbe fi dalise ndee ma. Dalise nũ mixi noma lãbe kerẽ sɔtɔde. Bangoura nũ baratɛ lãbe kerẽ. Damba nũ xunyɛ, Sangare nũ sili, Sise nũ burũ-xɔsɛ, Kamara nũ xaluma. Bangourae, Dambae, Sisee, Kamarae, e birĩ yele nã dalisee ra, e lãbe saxi naxãe xũ. A mu lã e e faxa, e e masuxu, xanamara e e dõ.

To, yi namũyi mu sũxi sɔbɛra alɔ sĩgera. Tuli-maxɔrɔxɔɛe gbo to.

## Notes

1. (line 4) *Bangoura nũ baratɛ lãbe kerẽ.* Notice in this sentence that there is no need for a verb--it is obvious which one is meant. In English, it is best to add the verb "to have".

2. (line 4) *baratɛ* (or *bartɛ*) means not only "lion", but also "force, power".

3. (line 7) *saxi* is pronounced *sai* in colloquial speech.

4. (line 7) *xũ* is a shortened version of *xũyi*.

5. (dialogue 7) *xili sa ... xũ*: to give a name to ..., to name ... *lãbe sa* (line 7): to give a name to.

6. (lines 6,7) *e birĩ yele nã dalise ra, e lãbe saxi naxãe xũ.* This is a very involved sentence: the *e birĩ* refers to *Bangourae*, *Dembae*, *Sisee*, *Kamarae* and is the possessor of *yele*; *nã ... ra* is the well-known expression seen before; *e lãbe* refers to *e birĩ*; *naxãe* refers to *dalisee*; *lãbe sa xi naxãe xũ* is the idiom discussed above. The idea here is that the names of certain families are given to certain animals, and these animals in turn become the 'taboo' of the family.

7. (line 9) *sũxi* is actually *suxuxi*, from *suxu*, in abbreviated form.

8. (line 9) *sɔbɛra* may come from the English 'soberly'.

9. (line 10) The cultural traditions of many of the tribes in Africa are dying out, and many of the young don't pay any attention to them.

10. (line 10) *tuli-maxɔrɔxɔɛ*: This means literally "someone with deafened ears". Here it is an image to mean "someone who does not listen to what is said to him, who does not obey, who does not listen, who does not do what he is told to do, who is impolite--thus, a recalcitrant--thus, obstinate or stubborn".

## Compound and Derived Words in This Lesson

**Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.**

**dalisɛ**
**burũ-xɔsɛ**
**tuli-maxɔrɔxɔɛ**

## Comprehension

Sĩgera namũyi nde nu na, naxã nu a ŋyɛma lãbe fi dalise ndee ma alɔ mixie.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Dalisee nũ mixie lãbe kerẽ tamui birĩ. Nɔ̃di nã naki?
2. Sangare nũ xunyɛ lãbe kerẽ?
3. Burũ-xɔsɛ nũ ndee lãbe lã?
4. Bangoura yele nã sili ra?
5. Damba nɔma xaluma masuxude?
6. Yi namũyi sũxi sɔbɛra to?

## Lesson 13: XILI NDEE

### Dialogues

| | | |
|---|---|---|
| 1. | Mixi bĩyafe rafã Fode ma. | To show respect for people pleases Fode. (Fode likes to show his respect for people). |
| 2. | Sãtigi nũ mãgɛ mu fatãma. | The counsellor of the chief and the chief are always together. (One never finds the counsellor of the chief without the chief). |
| 3. | N wo fafe xɛbu. | I greet your father. |
| 4. | Fatu nɛ̄nɛ̄ na be? | Is Fatu's mother here? |
| 5. | N dĩbore nã Fatu ra. | Fatu is my cousin. |
| 6. | Fatu, mami go? | Fatu, where is the woman? |
| 7. | Mami-di, i xili dī? | Madam, what is your name? |
| 8. | N bari, i xa lɛbɛrɛ bara bira. | My friend, your hat has fallen (off). |
| 9. | Fode bara n tõgo alɔ a tara. | Fode has treated me like his older brother. |
| 10. | N barẽyi nã Fode ra. | Fode is my parent. |

**Text:**

# XILI NDEE

Xa mixi woyɛ̃ mixi ra ya, a naxã kolõ, a nɔma a kãyi xili falade. Xa a wã a kãyi bĩyafe, a nɔma a lãbe fã falade. Mixi nɔma a falade ya 'Musa i mama', xanamara 'Musa Kamara i mama', na nã naki i bara a bĩya. Xa mixi xũgbe nã a ra alɔ mãgɛ, xanamara sãtigi, a nɔma falade:

Mãgɛ Kati, i mama. Sãtigi Diki, i mama.

Xili ndee nã yiki:

tanũ; mama; baba, bã, fafe; nga, nɛ̃nɛ̃; sɔxɔ; dĩbore; tara, fote, mami, mami-di, n bari, di. Mixi mɔxie nɔma bĩyade, e tõgo alɔ barẽyie: n nga, n bã, n tara ....

## Notes

1. (line 3) *xili* in this case means "first name". However, *xili* can also be generalized to mean simply "name". *Xili* in the title means "name" or "form of address".

2. (line 5) *i* is used here much as we use the impersonal 'you' in English. Just as we say "you do this, you do that", meaning "one does this, then that is done", so can Susu use *i* to give a more personal note to a description.

3. (line 8) *Mãgε*, *Sãtigi* are official titles for the Susu, just as Chief, Doctor, Professor, President, etc. for Americans, and as such they are often used in addressing someone directly, especially when you want to show respect.

4. (line 10) *fafe* is a more familiar version of *baba*.

5. (line 10) *nε̄nε̄* is like *fafe*, *nga* like *baba*.

6. (line 11) *fote*, just as in *fote-xwi*, can refer to any white-skinned foreigner, usually a European.

7. (line 11) *mami, mami-di*: *mami* is borrowed from the English *Mommy*. It thus refers to a married woman with children. *Mami-di*, because of the prefix *di*, refers to a *young* wife with children.

8. (line 12) Thus, one shows not only respect but also a feeling of filial attachment usually accorded to members of one's own family.

## Compound and Derived Words in This Lesson

**Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.**

mami-di
bare͌yi
rafã
nɛ̄nɛ̿
dĩbore

## Comprehension

A noma falade 'Musa, i mama' xanamara 'Musa Kamara, i mama'.

## Questions

Answer in Susu. Use the text and dialogues as your guide.
Use complete sentences.

1. Mãgɛ bĩya dĩ, a ni xɛbuma?
2. Sãtigi nã Diki ra. I a xɛbuma dĩ?
3. Kamara nã Musa lãbe_ra. I a xɛbuma dĩ, xa i wama a bĩyafe?
4. Mixi moxie bĩyama dĩ?
5. Fode tanũ xɛbu?

**Lesson 14:** DAXA WALI NDEE

**Part A**

**Dialogues**

| | | |
|---|---|---|
| 1. | Fode, dɛgɛma tõgo, i wuri mabolõ. | Fode, take the machete; cut the wood. |
| 2. | Seni bara dɛgɛmae xũlã. | Seni has gathered together the machetes. |
| 3. | Fode, ti nyare; n i lima xɛ ma. | Fode, go ahead; I'll meet you in the field. |
| 4. | Fode na wuri masɛgɛfe dɛgɛma ra. | Fode is cutting the wood with a machete. |
| 5. | Musa, wali folɔ yire; i naxa n mamɛ. | Musa, begin working; don't wait for me. |
| 6. | Fatu siga na xɛ yire. | Fatu went to that field. |
| 7. | He, n bara leti nyɛ̃! | Say, I'm late! |
| 8. | Fatu wa nɛ, kono a gbe mu a ra. | Fatu cried, but not very much. |
| 9. | Mãgwe sɛti kerẽ fɪ n ma. | Give me one half of the mango. (Give me one part/side of the mango). |
| 10. | Yi mãgwe sɛti kerẽ fã, bore mu fã. | These mangoes on this side are good, on the other side not so good. |

| | | |
|---|---|---|
| 11. | Ali nã na tuxũ-ratefe to. | Ali is preparing (the small) mounds (of earth for planting on) today. |
| 12. | Yi tuxũyi kuya. | This small mound of earth is long. |
| 13. | Fode xa xɛ na sóge-tede biri ki nɛ to. | Fode's field is on the eastern side today. |
| 14. | Yi sãsie mu fãxi, kuli bara é kana. | These plants are not good; the weeds have ruined them. |
| 15. | N baba na xɛ magãfe. | My father is burning that field. |
| 16. | Na wuri kuye radãgi n ma. | Give that long piece of wood to me. |
| 17. | Fode, wõ siga na kũsi masɛgɛ. | Fode, let's go cut that bush. |
| 18. | N ma xɛ ná soge-goro biri ki. | My field is toward the west. |

**Text:**

## DAXA WALI NDEE

Bangoura Morlaye = baba

Amie = ginɛ

Fatu = di-ginɛ

Abu = di-xamɛ

Anmara = sɔxɔ

[gɛsɛgɛ]

**Bangoura Morlaye:** Abu, kerie nũ dɛgɛmae xũlã, wõ xa siga xɛ ma.

Ti nyare, i dãgi Anmara xili ra, a xa fa wõ mali.

[tɛmui nde to dãgi]

**Abu:** N bã, n bara siga.

**Bangoura Morlaye:** N wo lima ya. Hali wo mu n mamɛ, wo xɛ masɛgɛ fɔlɔ yire.

[xɛ yire]

**Anmara:** N bã, i mama.

**Bangoura Morlaye:** Ahã, Anmara i nuwali. Soge bara te n ra nyɛ!

**Anmara:** A gbe mu a ra. N bã, wõ mũse sima tofare?

**Bangoura Morlaye:** N wã nɛ, wõ xa xɛ itaxũ saxã ra. Sɛti kerẽ wõ male bi a ma, bore wõ kãsi si a dõxɛ yoka. I-tã xa sã tuxũ-rate fɔlɔ soge-tede biri ki.

**Abu:** Kuli gbe mu na tofare.

**Bangoura Morlaye:** Wõ xɛ magã nɛ afãyira, na nã a ra. Anmara tuxũyi kuyee nã ra tede, a kolõ yoka nã sima e ma! Abu, kerie radãgi. Dɛgɛma sĩge so nyi, n xa kũsie masɛgɛ fɔlɔ. I-tã xa sɛxɛ mabi fɔlɔ, soge-goro biri ki.

Notes

1. (line 8) xulã: remember that the i-form of the imperative does not have to have a pronoun accompanying it.

2. (line 8) xa: "so that".

3. (line 9) xili ra: "to call, for the purpose of calling".

4. (line 12) yire is more of a conversational word used for irony.

5. (line 13) xɛ yire: here yire is used in its primary meaning of "place, etc." It can be considered as a postposition here.

6. (line 15) nyɛ̃ is ironical here, meaning something like "isn't that right, isn't that so?"

7. (line 16) a gbe mu a ra: "not much, not a lot". Anmara is deliberately ignoring the irony of the sentence before.

8. (line 17) wã ..., ... xa: wã is the long-vowel version (produced by a shortening of wama) of wa. Xa introduces the thing wanted. It can be translated as "to want ... to, wish ... that".

9. (line 18) xa is often used (or the negative naxa) as a form of "indirect or weak command". It can be translated by an imperative in English or by such weaker commands as "I wish you would ..., would you ..., I'd like you to ...", etc.

10. (line 19) tuxũ-rate. Tuxũ is the shortened version of tuxũyi, which is a small mound of earth in the field on which certain plants are grown--for instance, cassava.

rate is composed of ra + te and means "to build, form, raise up," etc.

tuxũ-rate is pronounced as 'tuxũ-nate', again because of the effect of a nasalized vowel on a following r.

11. (line 19) soge-tede biri ki is best translated as "on the eastern side". Literally it means "the way (ki) toward (biri) the place where the sun rises (soge-tede)".

12. (line 21) na nã a ra (nanara): "that's why".

13. (lines 21, 22) Anmara tuxũyi kuyee nã ratede: notice that there is no main verb in this sentence, although there is the infinitive ratede. Add the verb "to be".

14. (line 22) a kolõ yoka nã sima e ma!: kolõ is followed by a dependent clause with no introductory conjunction very often in Susu. Notice also that sima has no subject pronoun: it is, again, an impersonal subject, unexpressed.

15. (dialogue 1) dɛgema tõgo, i wuri mabolõ: Notice that although the i subject can be omitted in imperatives, it is generally repeated in the second of two imperatives in one sentence. Mabolõ is thus an imperative.

16. (dialogue 7) He ... ! : he is an exclamatory injection borrowed from the French word hé. It is pronounced e in Susu.

## Part B

### Dialogues

| | | |
|---|---|---|
| 19. | N mu wā yεxε-malisixi xɔ̃, n wā a būda nā xɔ̃. | I don't want smoked fish; I want it fresh. |
| 20. | Fatu, wure-buraxε nde sara n bε. | Fode, buy some leaves of the sweet potato for me. |
| 21. | Aminata siga bolė fēde a xa fa tε xuru. | Aminata went to look for some firewood so that she could come make the fire. |
| 22. | Fode, na buraxεe matõgo. | Fode, gather those leaves together. |
| 23. | Male pɔti-nya saxā nā nyāma to. | Three potfuls of rice will be cooked today. |
| 24. | Male pɔti-nya kerē maniya. | Measure out one potful of rice. |
| 25. | Anmara, i xulū, i siga xarāde. | Anmara, hurry, go to school. |
| 26. | Fatu nā bāde nyī xoro. | It's Fode who cooked the rice (made the meal) yesterday. |
| 27. | Na dūkobi xa; a bara nɔxɔ hā! | Wash that rag; it's very dirty! |
| 28. | Fatu, filīse nde tõgo. | Fatu, take some headpiece or other. (... take a headpiece). |
| 29. | Fatu a i dɔε de; supi naxa fili. | Fatu, do it gently; don't spill the sauce. |

| | | |
|---|---|---|
| 30. | Aminata nga bara goro xure dõmae xade. | Aminata's mother has gone down to the river to wash clothes. |
| 31. | Fatu, i naxa bude. N wã̄ i xa siga n bɛ makiti. | Fatu, don't stay long. I want you to go to the market for me. |
| 32. | Dugi xa daxi gbe a nyi ra. | (There are many clothes to be washed with respect to her). She has many clothes to wash. |

Text:

[bãxi, na temui]

Amie: Fatu, i mũse sɔtɔxi makiti?

Fatu: Se gbe mu na to, n yεxε-mali sixi nã saraxi anũ wure-buraxε.

Amie: Siga bole nde matõgo, i nu gε, i tε xuru, wure-buraxε radãgi n ma. I nu gε tε xurude, i male poti-nya saxã maniya, i a dĩ fɔlɔ. I xulũ de, soge bara te wõ ra!

[bãde to gε nyĩde]

Amie: Fatu, fa dũkobi ra, n xa dõse raxiri. Filĩse fã tõgo, panie fura. A i dɔε de kira, supi naxa fili! A fala i baba bε, wõ goroma xure dugi xade. Tina wõ sigama e malide. I naxa bu de, dugi gbe xa daxi na wõ nyi ra go! N Anmara xεbu.

Notes

17. (line 3) se gbe mu na to: "there aren't (weren't) many things there today".

18. (line 5) siga ... matõgo: Notice also that siga is often followed by a verb without the infinitive ending. This is usually translated as, for example, "go and get ...", "go get ...".

19. (line 6) i mu gɛ tɛ xurude: gɛ is followed by an infinitive with de. The mu here is the conjunction "when". Translate as "when you finish lighting the fire ...".

20. (line 6) male poti-nya saxã: the suffix nya is the same as the one in Lesson 75 of the Basic Course and means "-fuls" or "using the noun as a measure". Pɔti-nya means "potfuls". The noun before this compound noun points out the thing being measured--in this case, rice.

21. (line 7) dĩ fɔlɔ: again, fɔlɔ can be accompanied by a verb without any ending. This is translated in English by "begin to ...". Notice also that the order of the verbs is the opposite from that in English.

22. (line 7) i xulũ de: xulũ is a reflexive verb, so this i is the reflexive direct object, and there is no subject expressed, since this is an order.

23. (line 10) fa ... ra: Remember that fa ... ra means "come ... with" literally, but is best understood in English as "bring".

24. (line 10) xa: here means "so that".

25. (line 10) filĩse: This is the small, flat round piece of cloth put on top of the head by African women for carrying large objects on the head. This piece of cloth is put underneath the object and on top of the head to stabilize the object and keep it from falling. The cloth from which this is made is dũkobi.

26. (line 11) a i dɔɛ de kira: a i dɔɛ de is an expression meaning "be careful", "watch out", etc. a i dɔɛ de kira means roughly "be careful there, watch out there, etc.".

27. (line 11) naxa: "so that ... not".

28. (line 12) goroma: pronounced as "goroa" in colloquial speech. Goro means actually "to descend, go down to, etc.". Here, with xure, it can be translated as "go down to" or just simply "go to". Goro is used to express "going to" the river because most rivers in Guinea are lower than the surrounding countryside.

29. (line 13) *i naxa bu de*: *i naxa bu de*! means "don't stay long, don't linger, etc."

30. (line 13) *xa daxi*: "to be washed".

31. (line 13) *dugi gbe xa daxi na*: "there are or exist (*na*) a lot of clothes (*dugi gbe*) to be washed (*xa daxi*)."

32. (line 13) *go*! Notice that *go* is used not only as a question word, but also in exclamations. Here it is probably best translated as insisting on the vast amount of clothes: "there are an *awful* lot of clothes to be washed".

33. (dialogue 19) *n wā a bũda nã xɔ̃*: *bũda* generally means 'wet' or 'moist', but when used in connection with fish, it means 'fresh' (because 'moist fish' is by implication 'fresh'.) Notice that in the phrase *a bũda*, the *a* refers to the previously mentioned *yɛxɛ*: remember that the pronoun *a* can stand for a previous noun and be modified by an adjective which would normally modify that noun. It can be translated either of two ways in English: 'I want a fresh *one*' or 'I want *it* fresh'. (Notice that the second translation parallels exactly the Susu construction).

34. (dialogue 20) *wure-buraxɛ*: the leaves of the sweet potato (and of other plants) are used quite often by the Susu.

35. (dialogue 21) *fa ... xuru*: *fa* may be followed by a verb without an ending and may be translated either "come and make" or "come to make" (See note 16).

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

di-ginɛ
di-xamɛ
dɛgɛma
masɛgɛ
itaxu
tuxũ-rate
soge-tede
tuxũyi
ratede
radãgi
soge-goro
yɛxɛ-malesixi
mũse
wure-buraxɛ
matõgo
radãgi
pɔti-nya
maniya
dõse
raxiri
filĩse
mabolõ
masɛgɛfe
xarãde

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| he ... !<br>(pronounced e) | French | hé ... ! |

## Comprehension

Bangoura Morlaye nũ a-xa di Abu anũ Anmara, Abu soxɔ, siga e xa xɛ nã rawalide.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Ndee sĩge siga xɛ ma?
2. Abu mũsee xũlã?
3. Kuli nu gboxi xɛ ma?
4. Morlaye mũ raba, a to siga xɛ ma?
5. Mũfera kuli gbe mu nɔma fã tɛmũdee?
6. Nde bãde xani walikɛe bɛ?
7. Mũfera filĩse tõgoma?

**Lesson 15:** XULŨYI NDEE

**Dialogues**

| | | |
|---|---|---|
| 1. | Xulũyi xũgbe nã a ra tina. | It's a big holiday tomorrow. |
| 2. | Walikee xa xulũyi nã na tina. | It's Labor Day tomorrow. |
| 3. | Na temɛ-di manyɛ Fatu ra. | That young girl resembles Fatu. |
| 4. | Xulũ̄ xũgbe nã a ra tina. | It's a big holiday tomorrow. |
| 5. | Xulũ̄ xũgbe nã fĩdima tina xulũyi ra. | Tomorrow's holiday is a big (important) holiday. |
| 6. | La Guinée die bara sɛwa. | The people of Guinea were happy. |
| 7. | To fare mu nu nyɔxũ; tina daxi nã fãma. | Today's dance wasn't good (interesting); tomorrow's (that of tomorrow) will be good. |
| 8. | Katliki dinɛ na la Guinée. | The Catholic religion exists in Guinea. |
| 9. | Sigisã̄ nã na Fode tara ra. | Fode's brother is a singer. |
| 10. | Fode nã nã wõ ma maxase-maxã̄ ra. | Fode is our musician. |
| 11. | Teatri-rabama rafã n ma. | I like actors. |
| 12. | Tina kurɛ-ragimae nã gbatama. | Tomorrow the bicyclists will compete. |

Text:

## XULŨYI NDEE

John: Di, xulũyi mũdũ na tina?

Fode: Walikɛe xa xulũyi nã a ra tina. Wali mu na. Tina gɛsɛgɛ, n la a ra, mãgɛ wɔyɛ̃ma nɛ.

John: A manyɛxi xulũ̄ xũgbe ra.

Fode: Xulũ̄ xũgbe nã fĩdima a ra, la Guinée birĩ kui.

John: Be xulũ̄ xũgbe nã xulũ̄ mũdũ ra?

Fode: Indépendence xulũyi nã a ra. Na dãgi tina daxi ra. Loxɛ xũgbe nã naki la Guinée die birĩ bɛ. Na nã sama octobre kike xi firĩde ma. Xulũ gbɛtɛ e fã na alɔ sali xũlũyie (marabu dinɛ anũ katliki dinɛ). Di-ramini nũ futi-xiri xulũyie fã na. Nae xãbira, septembre kike bũma, sigisãe, farebɔrõma xili-minie, maxase-maxãe anũ teatri-rabamae birĩ xũlãma Konakry nɛ gbatafe. Na xulũyi buma nɛ Lɔxɛ-xũ firĩ. Nimare-o-nimare mixie nɔma siga e matode.

Notes

1. (line 3) walikɛe xa xulũyi: like France and many other nations, 'Labor Day' in Guinea falls on May 1.

2. (line 3) wali: this is the noun, not the verb.

3. (line 5) xulũ̄: xulũ̄ is the shortened version of xulũyi.

4. (line 10) octobre kike xi firīde: the second (firīde) day (xi) of the month (kike) of October (octobre), i.e., October 2nd.

5. (lines 11, 12) marabu, katlike: the two largest religious groups in Guinea are the Moslems (Arabs) and Catholics.

6. (lines 13, 14) sigisā, maxase-maxā: sigisā and maxase-maxā are both abbreviations of sigisama and maxase-maxama. The loss of the ma-ending accounts for the lengthening of the vowel, just as for the ma-projective tense; cf. sigā, sā.

7. (line 16) nimare-o-nimare: Review Lesson 75, where we spoke of this construction. It means "night after night".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

xulũyi
walikɛe
xũgbe
firĩde
di-ramini
futi-xiri
xãbira
sigisãe
fare-borõma
xili-minie
maxase-maxãe
teatri-rabamae
lɔxɛ-xũ
nimare-o-nimare
matɔde
sigisã
sigisama
maxase-maxã
maxase-maxama
rafã
kurɛ-ragima
tɛmɛ-di

## Foreign Words

| Word in Susu | Pronunciation | Language borrowed from | Original word |
|---|---|---|---|
| la Guinée | lagine | French | la Guinée |
| Indépendence | ɛ̃depãdãs | French | indépendence |
| octobre | ɔktobr | French | octobre |
| katliki | -- | French | catholique |
| septembre | sɛptãbr | French | septembre |
| teatri- | -- | French | théâtre |
| marabu | -- | French | l'Arabe |

## Supplementary Note

Marabu has also been heard pronounced as larabui, arabu, arabui in earlier years. It seems then that the history of this word is something like the following:

(French) Arabe and l'Arabe
↓ ↓
($\text{Susu}_1$) arabui, arabu and larabui, larabu
↓
($\text{Susu}_2$) marabu

## Comprehension

La Guinée xulū̃ xũgbe na Independence xulũyi nã ra. Kono xulũyi wuyaxi gbɛtɛe fã na.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Xulũyi saxã xili fala?
2. Fare-borõma di-ramini xulũyi nã tũ. Nõdi nã naki?
3. Mũse rabama septembre kike ma?
4. Mũse octobre kike xi firĩde ra?
5. Mixie noma mũse rabade nimare-o-nimare septembre kike ma?

## Supplementary Note

In question 4, the verb na ("to be, exist") has been omitted, because from the context it is obvious.

## Lesson 16: XUNŨ-TƐMUI

### Part A

### Dialogues

| | | |
|---|---|---|
| 1. | Fode, keli; xunũ-tɛmui bara a li. | Fode, get up; the time to wake up has arrived. |
| 2. | Fode na taxufe. | Fode is being brought up by others. |
| 3. | Fode, i xa wali raba. | Fode, do your work. |
| 4. | Fode, i bara xi agbera; toxɛ e rate a rakuya. | Fode, you've slept a lot (a long time); the rooster crowed a long time ago. |
| 5. | Kẽkeliba bara fura; wõ siga wõ dɛiba. | The tea is hot; let's go eat breakfast. |
| 6. | Fatu, male raxa. | Fatu, wash the rice. |
| 7. | Abudi bara a nya raxa. | Abudi has washed his face. |
| 8. | Aminata, i mu kelima kɔrɛ, soge bara te. | Aminata, why don't you get up right now; the sun is high. (i.e., it's late). |
| 9. | Đɛba bara gɛ nyĩde. | Breakfast is finished cooking. |
| 10. | Kɔlõ-dɛ magaxu. | The side of the well is dangerous. |
| 11. | Tunɛ bara fa; tãde masalaxũ. | The rain came; it's slippery outside. |

| | | |
|---|---|---|
| 12. | Fatu, sɛ̃kiri ramini sade bũ de! | Fatu, get the shoes out from under the bed! |
| 13. | Musa xa xixɔli-fe radãgi. | Musa's way of sleeping is exaggerated. |
| 14. | N ma xũ-xɔnɛ bara fisa. | My headache is better. |
| 15. | N ma xũ-xɔnɛ bàra keli fɔlɔ n ra mã. | My headache has begun to come back again (to me). |

**Text:**

## XUNŨ-TƐMUI

Fatu = xuru-di = ginɛ-dimɛdi, naxã taxuxi aloko a xa
ginɛ walie tĩka anũ a xa xuru.

Animata = ginɛ
Lansana = xamɛ
Seni = di
Awa = mama
Sale = tɛnɛ̃

Awa: Fatu, toxɛe e rate rakuya. Boree raxunũ, i xulũ.
I nu gɛ kẽkeliba dɔxɔ tɛ ma; anũ i ye radãgi n ma,
n xa n nya raxa.

[bãxi kui]

Aminata: Lansana, i mu kelima korɛ, soge tema i ra de!
Fatu, kẽkeliba bara fura?
Fatu: A gbe mu luxi.
Aminata: Awa, i xulũ, i dɛba radãgi. Ye nde fura, n xa n maxa.
A i doɛ de! Kolõ-dɛ masalaxũ. I nu gɛ, dalisee ramini.
Pe! hã ya Seni mu nu keli?
Sale: Seni-tã xa xixɔli-fe gbãsã mu a ra!
Mama: N la a ra, a mu wã sigafe xarãde nɛ to.
Lansana: Pe! hã ya, a mu xarãde li?
Seni: N bã, n mu mayalãxi nɛ.
Lansana: Na fure-tã fɔlɔxi mũ tɛmui?
Seni: Kobi kwɛ ra.
Sale: N la a ra, a xa xũ-xonɛ nã mã kelixi a ra.

## Notes

1. (line 2) *taxuxi*: often young girls are taken into the households of others to help out and also to learn themselves the management of a household.

2. *kō̃keliba* (line 10) has been translated as "tea", but it is not exactly like our tea. It is an infusion made from the leaves of certain herbs, and is often used for treating people who are sick.

3. *raxa* (line 11), *maxa* (line 16): *xa* is the root of each of these verbs. The *ra* makes the verb into a transitive one, and generally a noun specifying the thing to be washed accompanies it (as in *nya raxa*). The *ma* in this case makes the verb into a reflexive and is accompanied by a reflexive pronoun, as in *n n maxa*.

4. (line 17) *kɔlō̃-dɛ*: *kɔlō̃* is the shortened version of *kɔlō̃yi*, "well". *-dɛ* is another noun which is often used in forming compound words. It means "the mouth of, source of", etc. since *dɛ* is the word for "mouth". It often means figuratively 'by the side of, the edge of, rim of, brink of, border of ... "

## Part B

### Dialogues

| | | |
|---|---|---|
| 16. | Bĩdibãdɛ nã Fode tara ma. | Fode's brother has rheumatism. |
| 17. | N bara buraxɛ sare sa tebili fɛri. | I put the money for the leaves on the table. |
| 18. | I xa bãxi sare fi kerẽna de! | Pay the money for your house right away. |
| 19. | N nga na yoka wasife. | My mother is weeding the cassava. |
| 20. | Musa,<br>wõ fɛnyẽ. | Musa, good day. |

## 1 Text:

### [tɛmui-nde to dãgi]

Sale: N nga, i mama.

Awa: Ahã, Sale, i xi?

Sale: N-tã mu xixi kwɛ ra, n ma bĩdibãdɛ nã mã kelixi n ra.

Awa: I nu torɔ. Nyɛmɛ tɛmui-tã nũ fure nã a ra.

Lansana: Nga, tana mu xi?

Awa: õe-õe, Allah tãtu, fo i tenɛ̃ to mu mayalãxi.

Lansana: Awa, Fatu xa siga a xa buraxɛ sara, kerẽna de! A dɔxɔ naxã tixi foye ra xoro, na nã a ra naki. Awa, n bara siga walide. Aminata buraxɛ sare na tebili fɛri.

Awa: I naxa nɛmui de dãgife xabui xɔ̃yi! Wõ yẽyi.

Fatu: N bã, i mama.

Lansana: Fatu, i mama. Wo naxa nɛmu yoka waside to de! Kuli bara fã folɔ.

Fatu: Awa, wõ fɛnyõ.

Notes

5. (dialogue 16) Bĩdibãdɛ nã Fode tara ma. To express the idea of "having" a sickness, etc., Susu uses the construction: thing + person + ma, literally, 'a is with b' or 'b has a'.

6. . (line 9) xa: In independent clauses xa many times means "so that, in order to, in order that". In dependent clauses, as here, xa is the mark of the 3rd person imperative. It can be translated in English by "should".

7. buraxɛ sare (line 11), i xa bãxi sare (dialogue 18): when sare is preceded by an expression giving the thing the money is for, it is best translated as "the money for ...".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

dimɛdi
alɔko
rakuya
raxunũ
radãgi
raxa
maxa
kɔlõ-dɛ
masalaxũ
dalisee
ramini
xunũ-tɛmui
Seni-tã
xixɔli-fe
xarãde
xũ-xɔnɛ
buraxɛ-sare
raba
dɛiba
Abudi
magaxu
sɛ̃kiri
sade
xixɔli-fe
radãgi

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| Allah | Arabic | Allah |
| tebili | English | table |

## Comprehension

Lansana xa dẽbaya na xunũfe. Xuru-di na kẽkeliba nyĩfe. Seni, a-xa xũỹi a xɔnɔfe xɛbui-ti. Lansana bara siga walide.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Nde dɛiba nyɛlã?
2. Fure mũdũ nu Seni ma?
3. Seni xima agbera?
4. Lansana tɛnɛ̃ nu yalãxi. Mɔ̃di nã naki?
5. Nde kɔbiri sa tebili fɛri?

## **Lesson 17:** MALE-XABƐ

### Dialogues

| | | | |
|---|---|---|---|
| 1. | | Anmara xa male-xabɛ nã a ra tina. | It's Anmara's rice-harvest (time) tomorrow. (Tomorrow is rice-harvest time for Anmara). |
| 2. | | Yi male-sixi bara mɔ fɔlɔ. | This planted rice has begun to ripen. |
| 3. | | Fatu xa banani bara mɔ. | Fatu's banana is ripe. |
| 4. | | Fode sɛxɛ mabife keri ra. | Fode is pulling up (weeding) the weeds with a hoe. |
| 5. | | Fatu, xɔnie keri. | Fatu, chase the birds away. |
| 6. | A. | Di, xonie kerima tɛmui mũdũ? | Say, when does one chase the birds? |
| | B. | Male-xabɛ tɛmui. | At rice-harvest time. |
| 7. | | Nyɛmɛ bara a li. | The rainy season has arrived. |
| 8. | | Xɔni nɔma suxude gãtãyi ra. | One can catch a bird with a trap. |
| 9. | | Xoni noma suxude dole fã ra. | One can catch a bird with glue, also. |
| 10. | | Fatu na di-yɔrɛ magaxufe. | Fatu is scaring the baby. |
| 11. | A. | Yi xɛ-kãyi nã nde ra? | Who is the proprietor (owner) of this field? |
| | B. | Anmara. | Anmara. |

| | | | |
|---|---|---|---|
| 12. | | N biasima gɛsɛgɛ-gbe nɛ. | I'll travel (very) early in the morning. |
| 13. | | Fatu nũ Abu bara fatã. | Fatu and Abu are not together. |
| 14. | | Fode nũ wule mu fatãma. | Fode is always lying. ("Fode and lies are always together.") |
| 15. | | Anmara Fatu matɔxɔfe.<br>Matɔxɔɛ rafã Fatu ma. | Anmara is praising Fatu.<br>Fatu loves praise. |
| 16. | | Be botee-xwi ŋyɔxũ. | Here, the sound of instruments is good. |
| 17. | A. | Na maxasee birĩ xwi ŋyɔxũ. | The sound of all those musical instruments is good. |
| | B. | Nae birĩ xwi nyɔxũ. | The sound of all of them is good. |
| 18. | | Botee-xwi a ŋyama ṅɛ, wali raba mafure. | The sound of instruments means that the work goes faster. |
| 19. | | Matɔxɔɛe nũ sigie nã wali xanima ŋyare ma. | Praises and songs make the work go forward. |
| 20. | | Be xulũ-tɛmui ŋyɔxũ. | Here, celebration-time is good. |
| 21. | A. | Fode, xɛbī go? | Fode, where is the farmer? |
| | B. | I n ma xɛbima nã ma? | Do you mean my farmer? |
| | A. | Iyõ. | Yes. |
| | B. | A na tãde. | He's outside. |
| 22. | | Tũnaxɔnɛ nã wali rabuma. | It's laziness that delays the work. |
| 23. | | Ba na ṙa, n mu nɔma i malide. | And furthermore, I can't help you. |

| | | |
|---|---|---|
| 24. | Male-xabɛ tɛmui, xulũ-tɛmui nã fã naki. | At rice-harvest time, it's celebration-time, too. |

Text:

## MALE-XABƐ

Male-sixi nu mɔ fɔlɔ ya xɔnie keri tɛmui fã bara a li. Dimɛe nã fã xa wali naki, hali forie fã to nɔma sigade xɛ ma xɔnie keride. Dimɛe nɔma gãtãyi tide, dole dɔxɔde, xanamara xɔnie magaxude alɔko e naxa male dõ.

Male-xabɛ tɛmui nu a li, xɛ-kãyi nɔma mixi gbegbe xilide naxãe nɔma a malide. Male-xabɛ lɔxɛ nu a li, walikɛe wali fɔlɔma gɛsɛgɛ-gbe nɛ. Tɛmui ndee, wali buma nɛ hã soge-goro tɛmui. Ginɛe fama dõsee ra yẽyi nã ra walikɛe malabu-tɛmui.

Male-xabɛe nũ sigi mu fatãma. Tɛmũdee yã, bote-bõbɔɛ fã fama nɛ xɛ ma. E xa sigie, e xa matɔxɔɛe, e xa botee-xwi, nae birĩ a nyama nɛ wali siga nyare ma mafure.

Male-xabɛ nu nyɔ̃, xulũ-tɛmui fã bara li yire ndee. Xɛbima ndee e xa futi-xiri rabuma nɛ hã na tɛmui. Ba na ra, xɛbie fã xa kɔbiri sɔtɔ tɛmui nã naki; nbã e nɔma e xa male nɛnɛ sarade, e kɔbiri ʒotɔ.

## Notes

1. (line 2) ya: we have seen ya in several different usages up to now. One of these is in giving the idea of "now, at this moment, etc." The other also gives an idea of time but is more general. In effect, it emphasizes the period of time about which one is talking. Thus it can be translated as "at the time when, at the very period of, not ... until the time of ...". (It can also be translated as "until" sometimes, to give the same idea). Thus, it is many times used with tɛmui, as it is here.

2. (line 2) xɔnie keri tɛmui: when tɛmui is used in the sense of "the time to, the time for", it is preceded by the thing to be done. And this thing can be expressed, as here, by a verbal phrase. The verb has no ending on it.

3. (lines 2,3) bara a li: the a refers back to tɛmui. Li here means "to arrive".

4. (line 3) xa, when used just before the verb as here, is best translated as "should, must, be supposed to". It can thus be viewed as an auxiliary to the verb giving the idea of obligation. Thus it is very close to the use of xa in subordinate clauses where the clause is often translated by "that ... should". Note:

| | |
|---|---|
| Dimɛe nã fã xa wali naki ... | The children also should work thus ... |
| A fala Ali bɛ, a xa fa ... | Tell Ali that he should come ... |

The negative of xa is naxa:

| | |
|---|---|
| Dimɛe nɔma ... xɔnie màgaxude alɔko e naxa male dɔ̃. | The children can ... scare the birds so that they should not eat the rice. |

All uses of xa in this sense can be understood as completely regular if this idea of obligation is kept in mind and attention is focussed on the various uses in Susu rather than the translations in English.

5. (line 4) keride: Notice that the de infinitive can express purpose without any preceding preposition, but always giving purpose with respect to a certain place.

6. (line 8) malé-xabɛ lɔxɛ: This expression has the same construction as male-xabɛ tɛmui.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

male-xabε
male-sixi
dimεe
gãtãyi
xanamara
magaxude
xε-kãyi
gbegbe
walikεe
gεsεgε-gbe
soge-goro
dõsee
malabu-tεmui
tεmũdee
bote-bɔ̃boε
matɔxɔεe
botee-xwi
mafure
xulũ-tεmui
xεbima
futi-xiri
rabuma
xεbie
mabife
di-yɔrε
matɔxɔfe

## Comprehension

Mixi gbegbe nã sigama male-xabɛ. Wali nu fɔlɔ gɛsɛgɛ-gbe, á buma nɛ hã soge-goro tɛmui. Mali-xabɛ nu nyɔ̃ xulũ-tɛmui fã bara a li.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Nɔ̃di nã naki, a mixi gbegbe nã nu male xabama?
2. Dimɛe nɔma mũse rabade?
3. Wali nɔma sigade nyare ma dĩ?
4. Mũse nɔma rabade xa male-xabɛ nyɔ̃?
5. Ndee xɔnie kerima?

## Lesson 18: KURI-SOE

### Dialogues

| | | | |
|---|---|---|---|
| 1. | | Fatu xa kuri-soe mu fã. A xa bãde mu nyɔxũ. | Fatu's cooking isn't very good. Her rice isn't good. (doesn't taste good). |
| 2. | A. | Fode | Fode. |
| | B. | Nam. | Yes. |
| | A. | I xulũ, i siga tami sara n bɛ makiti. | Hurry, go buy some bread for me at the market. |
| 3. | | Yi mãgwe sara-daxi mu a ra, n a fima n tara nã ma. | This mango isn't for sale (isn't a thing-to-buy), I'll give it to my brother. |
| 4. | | Fatu to fa keli makiti, a siga a nga nã xɔ̃yi. | When Fatu goes to the market, she goes to her mother's house (also). |
| 5. | | Aminata xa bãde nyĩ agbera, a bara baxa. | Aminata's rice is very cooked; it's like pudding. |
| 6. | | Abu, finɛ tõgo; i sube maxaba. | Abu, take your knife and cut the meat. |
| 7. | A. | Musa, mũfera Fatu wafe? | Musa, why is Fatu crying? |
| | B. | Gbẽgbɛ nã soxi a nya ma. | The pimento has gotten into her eye. |
| 8. | | Assatu, supi nyĩ fɔlɔ sĩnãma; i baba biasima to nɛ. | Assatu, begin to cook the sauce right away; your father is going to travel today. |
| 9. | | Tɔla supi nyɔxũ hã! | The sauce 'tola' is very good! |

| | | | |
|---|---|---|---|
| 10. | | N na n ma sɛ̃kiri nã rafalafe. | I'm making my shoes. |
| 11. | | Xa sulẽyi sa bãde, na nã a dõ nyɔxũma. | If okra is put in the rice, this means that it is eaten easily. |
| 12. | | Aminata, fɔxɛ nde sa supi. | Aminata, put some salt in the sauce. |
| 13. | A. | N xa sulẽyi nde sa bãde? | Should I put some okra in the rice? |
| | B. | Iyõ, nde sai. | Yes, put some in. |
| 14. | | Fode, i bara leti; soge bara te agbera. | Fode, you're late; the sun is already quite high. |
| 15. | | Di dɔ̃xɛ nã Musa nã ra. | Musa is the last child. |

Text:

# KURI-SOE

**Fatu:** Sale, nde siga makiti xoro?

**Sale:** N-tā nā siga.

**Fatu:** Pe, mūfera i mu yɛbɛ nde sara?

**Sale:** N nu nyāgi a ma, nde mā nu luxi.

**Fatu:** Nbā, i xulū i siga nde sara, a bara nyɔ̃. Benū i xa siga makiti a lā nɛ tɛmui birī i kuri kui mato, alɔko i xa a kolɔ̃ se naxāe sara-daxi a ra.

[Sale to fa keli makiti ...]

**Fatu:** Nga, n bara fa.

**Sale:** Awa, bāde-tūde dɔxɔ tɛ ma. I-tā nā bāde nyīma to. I kata de, a naxa baxa to! Sube ramini n bɛ, n xa a maxaba.

**Fatu:** N xa gbēgbɛ nde dī?

**Sale:** Iyɔ̃, kono a gbegbe mu a ra de! I naxa nɛmu tɛ xurude kolpɔti kui de, alɔko n xa nɔ supi nyī fɔlɔde sīnāma.

**Fatu:** I supi mɔli mūdū nyīma to?

**Sale:** N tola nā rafalama to, i baba wā na nā xɔ̃ ma.

**Fatu:** N xa fɔxɛ nū sulēyi nde sa bāde?

**Sale:** Fɔxɛ nā gbāsā sai. Kono i xulū de! Soge bara te agbera. Male dīxi dɔ̃xɛ tōgo, na nā i mu būma.

## Notes

1. (line 6) *nbā* is an expression meaning "good, ...; well, ...".

2. (lines 6,7) *benũ ... xa*: the *xa* which obligatorily follows certain conjunctions is the same as that which was discussed in the preceding lesson. *Benũ i xa siga makiti* ... "Before you should go to the market..."

3. (line 21) *male dĩxi*: Notice that the *xi*-form of the verb can be used as an adjective to modify a noun, just like our past participle in English. This use of the *xi*-form is very common in Susu. *Male dĩxi* can be translated as "ground rice, pounded rice".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

kuri-soe
mũfera
mato
sara-daxi
bãde-tũde
i-tã
ramini
maxaba
gbegbe
rafalama
sulẽyi
sai
agbera

## Comprehension

Sale nã siga makiti. A to fa keli makiti, a naxa bãdé-tũde doxɔ tɛ ma; a naxa gbẽgbɛ dĩ. Fatu nũ Sale tola supi nã rafala.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Fatu supi mɔli mũdũ rafala?
2. Nde siga makiti?
3. Ndɛ sube maxaba?
4. Sale mũse sa bãde?
5. Sale male mũdũ tõgo?

## Lesson 19. DI-RAMINI XULŨYI

### Dialogues

| | | |
|---|---|---|
| 1. | Fode, i nu sã-na mĩdẽ? | Fode, where did you go? |
| 2. | Fode, mixi gbe nu makiti to nyɛ̃? | Fode, there were a lot of people at the market today, weren't there? |
| 3. | Mixi nu gbo makiti; tide mu nu sɔtoma. | There were many people at the market; there was no place to be had. |
| 4. | I-tã fã nya kobi! | You too are so uninteresting! |
| 5. | Yĩyã nu xɔnɔ. | The *yĩyã* (a drink) was strong. |
| 6. | Fatu na yĩyã taxũfe. | Fatu is distributing the *yĩyã*. |
| 7. | Abu, hali i mu siga makiti male fẽde. Se mu na. | Abu, it's not worth it to go to the market to look for rice. There isn't any. |
| 8. | Di-ramini-tami nyɔxũ. | The bread for baptism is good. |
| 9. | Birĩ bara a xũ-sa fare yire. | All were interested in the place of the dance. (All turned their head toward the place of the dance). |
| 10. | Tunɛ fama kerẽ alɔ firĩ. | A lot of rain will come. (The rain will come a lot). |
| 11. | N mu nu botee to nunu ra naki. | I haven't seen the tom-tom drums resound in that way yet. |

| | | | |
|---|---|---|---|
| 12. | | Yeli na kulɛ-matife. | The musician is asking for money. |
| 13. | | Fode na sigi rasɔ̃xɔfe. | Fode is singing the song with all his heart. |
| 14. | | N bã na kɔla dõfe. | My father is eating a cola nut. |
| 15. | | N kɔla fima i ma. | I'll give you a cola. (I'll give you a recompense). |
| 16. | | Fare-borõfe tũ. | The dance is still continuing. (There is a dance still, continually). |
| 17. | | Fatu, kɔbiri sa gbõfɛ-di kui. | Fatu, put the money in the little bag. |
| 18. | | N ma gbõfɛ-di bara rafe. | My little sack was filled. |
| 19. | | Fode bara bira. | Fode has fallen. |
| 20. | | Tunɛ na birafe. | The rain is falling. |
| 21. | | Muxu bara Fode xa bira-fe mɛ. | We heard about Fode's falling. |
| 22. | A. | Fode na a gbanãfe. | Fode is showing-off. |
| | B. | Gbanã-fe nã tũ rafã a-tã ma. | It's showing-off only that he likes. |
| 23. | | Fatu bara mini ginɛe ragbatafe. | Fatu has left to bring the women together for the purpose of competing. |
| 24. | | Fode nɛmu nɛ go, a bɔxi masalaxũ. | Fode forgot that the ground was slippery. |

| | | | |
|---|---|---|---|
| 25. | | Gbanãyi kana nɛ Fode ra. | Showing off is not successful for Fode. |
| 26. | A. | Fode nya lu nɛ alɔ a sɛ̃yi mu nu na a bũma. | Fode acted like his feet were not under him. |
| | B. | A nya lu nɛ alɔ a sɛ̃yi mu nu na a bũma. | It was as if his feet were not under him. |
| 27. | | Fode a ikasã nɛ. | Fode fell down uncontrollably. |

**Text:**

## DI-RAMINI XULŨYI

**Musa:** Gbelia, i nu sã-na mĩdẽ xoro?

**Gbelia:** N nu sã-na Morigbe xa di-ramini nε.

**Musa:** N la a ra, mixi gbe nu na na nyε̃?

**Gbelia:** Na mu falama, tide nya mu nu nɔma sɔtɔde na. Morigbe xa ginε yĩyã pani-nya saxã nã rafala. Kono a to taxũ fɔlɔ, mixi gbegbe mu a mĩ. Gbẽgbε nu gbo hã! Hali di-ramini-tami, a mu nu nyɔxũ agbera. N la a ra, e a dĩ gbẽgbε wulũyi nã kui.

**Musa:** Fare-tã nu na dĩ?

**Gbelia:** Na-tã nu fã hã! Birĩ nya nu a xũ-saxi na nã ma. Balãyie nu gbele-gbelema nε, kerẽ alɔ firĩ. Botee-tã to a ra, hã ya n mu e to nunu ra naki! Yelie nũ ginεe sigi rasɔ̃xɔ nε kifãyi. Nae xãbira, fo kɔla naxã fã taxũma tũ. N ma gbɔ̃fε-di rafe nε, benũ n xa keli na. I bara Abu xa bira-fe mε?

**Musa:** Ade. Mũse raba?

**Gbelia:** I a kolõ gbanã-fe nã tũ rafã a-tã ma. Fo a to a kata hã a sã-mini ginεe ragbatade. Kono n la a ra, a nεmu nε go, tãde masalaxũ. Hã ya n mu gbanãyi to kanaxi mixi ra naki. A nya lu nε alɔ a sε̃yie nu ba a bũma. A to a ikasã fo sɔ̃xε te! N mu a kolõ, a mini fare nyama tεmui mũdũ.

## Notes

1. (line 6) *yĩyã*: this is a drink made from a bitter root to which sugar is added. It has a taste somewhat like that of pimento.

2. (line 8) *di-ramini-tami*: this is a special bread made only for celebrations after a baptism. Its base is white rice, and it is round.

3. (line 9) *wulũyi*: a mortar. Mortars are either large (3 feet high) for rice, etc., or small (1/2 foot) for pimento, etc.

4. (line 13) *yelie*: professional musicians who sing the praises of people and accompany themselves on some musical instrument. Usually *yelie* travel in groups of two--one man and one woman. Recently, *yeli* also has come to have a pejorative meaning and is used for people who don't want to do anything but sing and who want to be flattered and given money.

5. (line 14) *kola*: it is the cola nut which is used here in the U.S. to make Coca-Cola, Pepsi-Cola and other cola beverages. In Africa, the cola nut was known and used widely long before Coca-Cola existed. Generally, people chew the cola nut. Cola is considered a delicacy and thus is used to entertain a visitor, pay someone back, ask for the hand of a young girl, or to ask forgiveness from someone. Thus it is often used to symbolize any of these actions also.

6. (dialogue 11) *n mu nu botee to nunu ra naki*. *To* ('to see') can be followed by a verb without any ending, in this case *nunu*.

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

di-ramini
xulũyi
sã-na
tide
pani-nya
rafala
di-ramini-tami
wulũyi
fare-tã
xũ-saxi
balãyie
gbele-gbclema
rasɔ̃xɔ
kifãyi
xãbira
bira-fe
mũse
raba
gbanã-fe
rafã
sã-mini
ragbatade
masalaxũ
gbanãyi
sɛ̃yie
ikasã
nunu
kulɛ-matife
bũma

## Comprehension

Di-ramini xulũyi yĩyã noma nyɛlãde, kɔla noma taxũde, balã-maxae anũ bote-bɔ̃bɔɛ fã xilima nɛ.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Gbelia nu sã-na mĩdẽ?
2. Nde yĩyã rafa? A nu nyɔxũ?
3. Balãyie nu sɔ̃xɔma nɛ?
4. Gbelia xa gbɔ̃fɛ-di rafe mũse ra?
5. Mũse Abu sɔtɔ?
6. Tãde nu na dĩ?

## Lesson 20: YƐXƐ-SUXI

### Dialogues

| | | |
|---|---|---|
| 1. | Yɛxɛ-suxi sẽbɛ na Basse-Guinée nɛ. | There is a lot of fishing in Lower Guinea. (The force of fishing is in Lower Guinea). |
| 2. | Bama-yɛxɛ nyɔxũ. | Sea fish are good. |
| 3. | Dabõyi-yɛxɛ ndee nyɔxũ. | Some fresh-water fish are good. |
| 4. | Bama-yɛxɛ nã sinapa ra. | "Sinapa" is a sea-fish. |
| 5. | Sinapa nyɔxũ sosoe bɛ. | "Sinapa" is better tasting than "sosoe". |
| 6. | Bõga xori gbo. | "Boga" has many bones. |
| 7. | Futa xaraxi nyɔxũ. | Dry "futa" is good. |
| 8. | Sanus mu rafã n ma. | I don't like "sanus" (a sea-fish). |
| 9. | Xɔxũyi nyɔxũ bore mu na. | The good taste of "xɔxũyi" (a fresh-water fish) has no equal. |
| 10. | Dabõyi-yɛxɛ nã xobɛ ra. | "Xobɛ" is a fresh-water fish. |
| 11. | Yɛye dõma Basse-Guinée nɛ kifãyi. | One eats "yɛye" above all in Lower Guinea. |
| 12. | Fode na kõyi birafe. | Fode is fishing with a line. |
| 13. | Abu bara mini bã gbe ma. | Abu has gone out on the high seas. |

| | | |
|---|---|---|
| 14. | Fode xa gbãkẽyi xurũ. | Fode's canoe is small. |
| 15. | Yɛxɛ-suxi ndee kwɛ radãgima nɛ ba xũ ma. | Some fishermen pass the night on the ocean. |
| 16. | Yɛxɛ-suxi na yɛxɛ sarafe. | The fisherman is selling fish. |
| 17. | Yɛxɛ-suxuma nã Fode ra. | Fode is a fisherman. |
| 18. | Lebui fãyi nã Musa ra. A yɛxɛ suxuma hã! | Musa is a good fisherman. He really catches (a lot of) fish. |
| 19. | Lebuie bara te. | The fishermen have come back. |
| 20. | Lebui fãyi a kolõ yɛxɛ suxuma tɛmui naxɛ. | A good fisherman knows the time when to catch fish. |
| 21. | Yɛxɛ gbe suxuma dabõyi yire fã. | One catches big fish in rivers also. |
| 22. | Fode na yɛlɛ wolife. | Fode is throwing a fishing-net. |
| 23. | Yɛxɛ gbe nã wāf ra to. | There are big fish at the wharf today. |

**Text:**

## YƐXƐ-SUXI

Yεxε dõma "Basse-Guinée" nε agbera, yεxε mɔli wuya. Bama-yεxεe na, dabõyi-yεxεe fã na. Bama-yεxε ndee nã yiki: sinapa, sosoe, bõga, futa, sanus.

Dabõyi-yεxε firĩ nã yiki: xɔxũyi anũ xɔbε.

Yεxε suxuma ba nã ma kifãyi. Mixi nɔma kõyi birade badε ra yire birĩ. Yεxε-suxumae fã na naxãe minima bã gbe ma gbãkẽyi kui. E nɔma kwε kerẽ radãgi ba xũ ma

Ginεe yεxε-suxumae (lebuie) te tεmui kolõ. E mã a kolõ, yεxε gbe suxuma tεmui naxε.

Yεxε suxuma dabõyi yire fã. Yεlε nɔma wolide alɔ ba ma. Konakry yεxε sarade na Bolbinet wãf nã ra.

## Notes

1. (line 3) dabõyi yire: these rivers are found mostly in the Futa-Dyallon region of Guinea, "le château d'eau de l'Afrique de l'Ouest": "the water-tower of West Africa".

2. (line 12) Bolbinet: one of the quarters of Konakry.

3. (dialogues 1 and 2) yɛxɛ-suxi has two meanings depending on the tone of the last vowel. Yɛxɛ-suxí means "fisherman", and yɛxɛ-suxì means "fishing".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

yɛxɛ-suxi
bama-yɛxɛe
dabõyi-yɛxɛe
yɛxɛ-suxumae
radãgi
dabɔ̃yi
kifãyi

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| wãf | English | wharf |

## Comprehension

Yɛxɛ moli wuya naxãe suxuma Basse-Guinée. Bama-yɛxɛ na, dabõyi-yɛxɛe fã na.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Yɛxɛ-suxumae noma kwɛ radãgide ba xũ ma?
2. Basse-Guinée yɛxɛ suxuma dabõyi nɛ agbera?
3. Dabõyi-yɛxɛ nã Sinapa nũ Sanus ra?
4. Nɔ̃di nã a ra, a ginɛe mu a kolõ yɛxɛ gbe suxuma tɛmui naxɛ?
5. Dabõyi-yɛxɛ nã xɔbɛ ra?
6. Yɛxɛ sarama mĩdɛ̃ Konakry?

## Lesson 21: DUGI-XÃ

### Dialogues

| | | |
|---|---|---|
| 1. | Fatu xa dugi-xã nã a ra tina. | It's Fatu's laundry day tomorrow. (It's Fatu's day for doing the laundry tomorrow). |
| 2. | Fatu tofã alo Aminata. | Fatu is as handsome as Aminata. |
| 3. | Bãde nyĩ alɔ ṅ a falaxi i bɛ kinaxɛ. | Cook the rice just as I told you to ('just ... in the way that'). |
| 4. | Fatu bara goro xure(i). | Fatu has gone down to the river. |
| 5. | To soge xono. | The sun is hot today. |
| 6. | I xa ginɛ siga tɛmui makiti mu n lima be. | When your wife goes to the market, I won't be here. (The moment when your wife goes to the market won't coincide with me here). |
| 7. | Fatu na dugi xafe fãyie fɛri. | Fatu is washing the clothes on the large flat stones. |
| 8. | N ma safũyi bara nyõ. | My soap is all gone. |
| 9. | Fatu, safũyi so dugie ra. | Fatu, rub the clothes with soap. |
| 10. | Fatu, dugie sõsõ. | Fatu, rub the clothes up and down. |
| 11. | Fatu, dugie turuxũ. | Fatu, scrub the clothes |
| 12. | Fatu, dugie bulã. | Fatu, hit the clothes (against a stone). |

| | | |
|---|---|---|
| 13. | Fatu, dugie rasɛ̃sɛ̃. | Fatu, rinse the clothes. |
| 14. | Fatu, dugie rafeyẽ na wuri kɔ̃ ra. | Fatu, hang the clothes on the branches of that bush. |

**Text:**

## DUGI-XÃ

Aminata, i sigafe mĩdẽ?

N sigafe xure, dugi xade.

I nõdi, soge fãyi minima to. Awa, wõ na temui.

Alɔ wɔ̃ na a toxi kinaxɛ, Aminata na sigafe dugixade xure(i). Yire ndee na ginɛe goroma dugi xade xure nɛ. Soge nu te fɔlɔ, ginɛe sigama na temui. E gɛ temui dugi xade, a a lima soge fã bara xɔnɔ na temui. Dugie xarama nɛ mafure. Ginɛe dugi xama gemɛ nã ma, xanamara fãyie ma xure-dɛ ra.

Dugie nu gɛ bũdade anũ safũyi naxa so e ra, e sõsõma nɛ anũ e turuxũ. E nɔma bulãde fã. Xa e bara fixɛ, na nã naki xa noxɛ birĩ bara mini e ra, e nõma rasẽsẽde anũ e rafeyẽ soge ra wuri kõ ra, xanamara sɛxɛ fɛri.

## Notes

1. (line 6) *xurei*: the *i* added to the end of the word indicates "place where". We have seen this ending also in *sai*. *Sai* was translated as "put ... *there*"; *xurei* as "*in* the river".

2. (line 7) *tɛmui* can also be used as a conjunction meaning "at the time when, when".

3. (line 8) *a a lima*: This is the same use of *li* to refer to the fact that two time-periods coincide--the first *a* refers to the clause *e gɛ tɛmui dugi xade*, and the second to *soge fã bara xɔnɔ na tɛmui*.

4. (line 11) *naxa*: notice that *naxa* accompanies the second verb in the sentence, not the first. This is probably due to the presence of *nu* ("when") before the first verb--which *nu* already gives the idea of past time and of narration.

5. (line 12) *sõsõ*: to beat or rub against the stones in an up-and-down, vertical action.

6. (line 12) *turuxũ*: to beat or rub against the stones in a back-and-forth, horizontal action.

7. (line 12) *bulã*: to hit against the stones.

8. (line 14) *kõ ra* is a combination of *kõ* plus *ra*, where the *r* has become an *n* because of the preceding nasal vowel. *Kõ* itself is an abbreviated form of *kõyi*, "neck" and, by extension, "branch".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

dugi-xã̄
fãyi
xurei
mafure
xure-dɛ
safũyi
nɔxɛ
fixɛ
rafeyɛ̃
tofã
kinaxɛ
sõsõ

## Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| rasɛ̃sɛ̃ | French | rinser |

## Comprehension

Yire ndee dugi xama xurei nɛ gɛmɛ xanamara fãyie fɛri.

## Questions

Answer in Susu. Use the text and dialogues as your guide.
Use complete sentences.

1. Aminata nu na sigafe mĩdẽ?
2. Dugie xarama dī?
3. Dugie xama dī?
4. Dugie rasɛ̃sɛ̃ma mũ tɛmui?
5. Dugie rafeyɛ̃ma mĩdẽ?

## Lesson 22: KUYE

### Dialogues

| | | | |
|---|---|---|---|
| 1. | | Fode, i naxa yi yoka dõ de! Kuye dɔxɔxi a ra. | Fode, don't eat this cassava. The "kuye" has been set out. (The "kuye" has been placed on it). |
| 2. | A. | N nya waxi yi yoka nde nã dõfe. | I really want to eat some of this cassava. |
| | B. | I naxa a dõ de, kuye dɔxɔxi a ra. | Don't eat it; the "kuye" has been set out. |
| 3. | | Abu, yoka tala. | Abu, pick the cassava. |
| 4. | | Na tafoe gbeli nã kuye ra. | That blue handkerchief is a "kuye". |
| 5. | | Sɛbɛ na Fode kõ ma. | Fode is wearing the "sɛbɛ" around his neck. (The "sɛbɛ" is on Fode's neck). |
| 6. | | Musa bara a bɛlɛxɛ dĩ yoka ra. | Musa has touched the cassava (put his hand on the cassava). |
| 7. | | Yi yoka bili belebele. | This cassava is a big plant. |
| 8. | | Kuye ti-gbiri nã yi kuye ra. | This charm is a "ti-gbiri" charm. |
| 9. | | Mixi-yo nu a bɛlɛxɛ dĩ yi yokae ra. | No one has touched these cassavas. |
| 10. | | Abu nã na bɔxi-kãyi ra. | Abu is the owner of the field. |

| | | |
|---|---|---|
| 11. | Fode mu nɔ a gide bɔxi-kãyi ma. | Fode can't get away from the owner of the field. |
| 12. | Abu mu nɔ a gide, alɔ sɛ̃-tare. | Abu can't get away; (he's) like someone without feet. |
| 13. | Sãsi-kãyi nã Fode nã ra. | Fode is the owner of the plants. |
| 14. | Sãsi-kãyi bara Fode suxu. | The owner of the plants has caught Fode. |
| 15. | Kuye mixi magaxuma nɛ. | Charms terrify people. |
| 16. | Abu tuli maxɔrɔxɔ. | Abu refuses to listen. |
| 17. | Fatu xaxili tixi a tara nã ra. | Fatu counts on her brother. |

Text:

## KUYE

Fode: Di, kono yi yokae fãxi! N nya waxi nde nã talafe naki.

Musa: A lu de! I naxa bere e ra de!

Fode: Di, kamɛ na n-tã ma hã! N mu laxi a ra nya, xa mixi na e kãtafe.

Musa: I sã na tafoe gbeli nũ fɛnyɛ forɛ anũ sɛbɛe toxi, kuye nyaxi nã naki. I nu i bɛlɛxɛ dĩ na yoka bili kerẽ ra, fe nde i sɔtoma nɛ. N a mɛxi, a na kuye mɔli xili "ti-gbiri".

Fode: Mũse-tã naki?

Musa: Na nã naki, xa mixi-yo a bɛlɛxɛ dĩ yi be sãsie ra, a-kãyi mu nɔma a gide bɔxi-kãyi ma. A luma nɛ alɔ sẽ-tare. A tima yire kerẽ nɛ, hã sãsi-kãyi siga a suxu.

Fode: Di, n-tã mu la na ra. Mixi-magaxu se nã tũ a ra. Mũfera dalisee boree-tã mu suxuma. Nae nã ya sãsie kanama anũ e dõma agbera.

Musa: N mu na-tã kolõ de! Kono i tuli to maxɔrɔxɔ, nde tala. I naxa i xaxili ti n ra de i malife, xa fe nde i sɔtɔ.

## Notes

1. (line 1) *kuye*: *kuye* are "charms" which are used, in this instance, to protect the crops in the field. They mean that it is forbidden to touch the plants. These are made to scare potential robbers away by threatening them with punition for their acts. The *kuye* is, of course, a psychological and symbolic "scarecrow" for humans which was very effective formerly.

2. (line 6) *i sā* ... *toxi*: "do you see ... over there".

3. (line 6) *tafoe gbeli, fɛnyɛ fɔrɛ, sɛbɛ*: a *kuye* can be almost anything, but it often contains a *sɛbɛ*: a small piece of paper on which Moslem prayers are written; this paper is then put into a small container and worn around the neck on a chain.

4. (line 17) *i tuli maxɔrɔxɔ*: this means literally "to be hard of hearing". Figuratively this can mean "not to listen, not to want to listen, to refuse to listen".

5. (line 18) *xaxili ti mixi ra*: "to count on someone (for something)".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

ti-gbiri
mũse-tã
mixi-yo
a-kãyi
boxi-kãyi
sɛ̃-tare
sãsi-kãyi
mixi-magaxu
mũfera
dalisee
maxorɔxɔ

## Comprehension

Xɛ ndee ma sãsie nu fã fɔlɔ, kuye nã dɔxɔma xɛ ra alɔko mixie naxa e munya.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Musa mũse fala Fode bɛ, a to wā yoka talafe?
2. Kuye mɔli mũdũ nu dɔxɔxi yoka xɛ ra?
3. Xa "ti-gbiri" mixi suxu, a kãyi luma dĩ?
4. Fode la kuye fe ra nũ?
5. Musa nã tuli nu maxɔrɔxɔ?

## Lesson 23: FORÉCARIAH BIASI

### Part A

### Dialogues

| | | |
|---|---|---|
| 1. | Musa xa biasi xõ-kuya. | Musa's voyage is lasting a long time. |
| 2. | Woyɛ̃yi gbe mu fã tɛmui birĩ. | An important conversation is not good all the time. |
| 3. | A lã mixi-moxi bĩya. | One should show respect for older people. |
| 4. | N bari, i mama. | My friend, hello. |
| 5. | N bara nɛmu n ma lɛbɛrɛ ma Fode xɔ̃yi. | I forgot my hat at Fode's house. |
| 6. | Hali Fode to siga-na, a mu a to. | Even though Fode went there, he didn't see him. |
| 7. | N biasima subaxa ma. | I'll travel early in the morning. |
| 8. | Sĩgera biasi xɔ̃ nu kuya hã! | In the past, a voyage took a long time. |
| 9. | Tunɛ fa nɛ keli Konakry hã Coyah. | Rain falls from Konakry to Coyah. |
| 10. | Sese-yo mu na be. | There's nothing at all here of any importance. |
| 11. | Leri mũdũ a ra? | What time is it?<br>(What hour is it?) |

| | | | |
|---|---|---|---|
| 12. | A. | Mũse a ra? | What is it? |
| | B. | Fefe mu a ra. | It's nothing. |
| 13. | | Musa fɛfɛ a ngá xɔ̃yi, tunɛ naxa fa fɔlɔ. | As soon as Musa was at his mother's house, the rain began to fall. |
| 14. | | Na kira tɔ̃go, naxã i kɔla ma. | Take that road, which is on your left. |
| 15. | | Tunɛ ye bara rati tãdɛ ma. | The rain water has accumulated on the outside. |
| 16. | | Sĩgera, kira gudronexi-tare nã nu Forécariah kira ra. | Formerly, a road without a surface was the road to Forécariah. |
| 17. | | N ma woto bara biri. | My car is stuck in the mud. |
| 18. | | Tunɛ to fa, fo mixie xa kotee to ragoro. | When the rain came, it was necessary to get people's luggage down. |
| 19. | | Abu na woto tutũfe. | Abu is pushing the car. |
| 20. | | Anmara bũda nɛ, fo ye nu soli a ra. | Anmara was wet, up to having water running on him. |
| 21. | | Yala-tunɛ fala mu na ma! | One shouldn't talk about last year's rain: (Last year's rain shouldn't be mentioned). |

**Text:**

## FORÉCARIAH BIASI

[Wɔyɛ̃yi nde nã yiki mixi-mɔxi firĩ tɛgi anũ dimɛdi kerɛ̃. Yi biasi raba nyɛmɛ nã ra.]

Musa: N bari, i mu nɛmuxi wõ ma biasi ma Forécariah?

Siakha: N mu nɔma nɛmude na ma, hali nyɛ wuyaxi to bara dãgi.

Fode: N bã, mũse raba? Woto nã wo torɔ?

Siakha: Na nu dãgi torɛ ra! Muxu keli Konakry gɛsɛgɛ nɛ, subaxa ma. I a kolõ sĩgera keli Konakry hã Coyah na kira nã tũ nu fã. Sese-yo mu muxu sɔtɔ na lõgori ra. N la a ra, muxu lɛri kerẽ nã tũ raba. Torɛ folɔ Coyah nɛ, nbã tunɛ fa folɔ na nɛ. Muxu fɛfɛ Forécariah kira tõgo, tunɛ xũgbe naxa fa folɔ. Ye rati nɛ kira birĩ ma. Kira gudronexi-tare xa fe raxɔnɔ nyɛmɛ ra. Muxu ya mu nu makuya Coyah ra, muxu naxa biri. Fo biasimae birĩ to goro woto tutũde. Woto tutũ tunɛ nã bũma. Dõmae bũda nɛ, fo ye nu soli e ra. N ma di, i Coyah tunɛ kolõ!

Fode: Fala mu na ma!

## Notes

1. (line 5) *Siakha*: this name is pronounced 'siaxa'.

2. (line 5) *hali* ... *to*: "despite the fact that ..., even though ...".

3. (line 10) *lɛri*: *lɛri* is a Susu borrowing from the French word *l'heure* meaning "hour". There is also another native word for "hour": *waxati*.

4. (line 12) *ye rati kira birĩ ma*: *rati* is composed of *ra* + *ti* and means "to accumulate". Here it is better to translate it as "to stay on, flood, etc.".

5. (dialogue 8) *biasi xɔ̃ nu kuya hã*: notice that in compound verbs, like *xɔ̃-kuya*, the auxiliaries, like *nu*, come between the first part of the compound, *xɔ̃*, and the last part, *kuya*.

6. (dialogue 18) *fo mixie xa kotee to ragoro*: this is usually done on small trucks called "Mommy wagons" or "lorries".

## Part B

### Dialogues

| | | |
|---|---|---|
| 22. | Na kira suxu mã, i gbilõ Konakry. | Take that road again; return to Konakry. |
| 23. | Ali, sose bũdaxie rafeyẽ. | Ali, gather up the wet clothes. |
| 24. | Woto na muxu itugã-tugãfe. | The car is shaking us. |
| 25. | Xĩbeli gbegbe na minife. | It's very cold. ("A great cold is coming out"). |
| 26. | Kilometri saxã nã a ra keli be hã Coyah. | (There are 3 kilometers from here to Coyah.) Coyah is 3 kilometers from here. |
| 27. | N ma woto fore bara soxɔ. | My car's tire has burst. |
| 28. | Kote ragoro i mama bɛ. | Get down the luggage for your grandmother. |
| 29. | Kote ragoro, na xãbira sã ye fẽ i mama bɛ. | Get down the luggage, and in addition to that go look for some water for your grandmother. |
| 30. | Foye nã minima ba, ka tunɛ naxã nu fama. | Either it's windy, or it's the rain which has come. |
| 31. | Sasi bara n xĩ. | A mosquito has bitten me. |
| 32. | N fori Abu bɛ. | I'm older than Abu. |
| 33. | Fe-matẽgɛ nã Abu ra. | Abu is a story-teller. (Abu talks about the small details of things). |

| | | | |
|---|---|---|---|
| 34. | | Yi mãgwe nyɔxũ. | This mango is good (tasting). |
| 35. | | Limanaya gbe mu na Abu bɛ. | Abu doesn't have much courage. |
| 36. | | Wõ duba wõ baba bɛ alɔko a xa gbilẽ mafure. | We pray for our father so that he will come back fast. |
| 37. | | Allah nã tũ na di-yɔrɛ rakisixi. | It's God only who saved that child. |
| 38. | | Fode na xure igirife. | Fode is crossing the river. |
| 39. | | Bak bara kana, wõ mu nɔma xure igiride. | The ferryboat was destroyed; we can't cross the river. |
| 40. | A. | Tɛmu mũdũ a ra? | What time is it? |
| | B. | Kwɛ onsɛr(i). | Eleven o'clock at night. |
| 41. | | Nyɛrɛ gbe mu fã. | It's not good to walk too much. (A lot of walking is not good). |
| 42. | | Awa na dugie xafe xure-dɛ ra. | Awa is washing the clothes at the bank of the river. |
| 43. | | Fe fori ifalɛ nyɔxũ. | It's good, talking about past things. |
| 44. | | Dɔxɔse dɔxɔ tãde tɛgi. | Put the chair in the middle of the courtyard. |
| 45. | | Male birĩ dĩ. | The rice is completely beaten. |
| 46. | | Kira gudronexi fisa a gudronexi-tare bɛ. | A paved road is better than an unpaved one. |

Text:

**Siakha:** Muxu na kira nã suxu mã, muxu xa sose bũdaxie kui, woto muxu itugã-tugã ma, xĩbeli minima, anũ tunɛ fama kerẽ alɔ firĩ. Tɔrɛ xũgbe nu muxu mamɛ́fe Forécariah nã fɛma. A nu luxi muxu bɛ kilometri fu muxu xa so, woto fore firĩ naxa sɔxɔ. Fo mixie anũ e xa kotee to ragoro. N tɔrɛ nã ma i bɛ naki! Tunɛ mã nu na fafe, kwɛ fã nu bara so, na xãbira doxɔde mu nu na. Xĩbeli ba, ka sasie naxãe nu mixie xĩma. Fe fori matẽgɛ nyɔxũ! Allah nã tũ muxu ratãga. Tɛmũde a mu nu dãgima fale ndee fɛri, limanaya nũ duba fãyie nã tũ nu mixi rakisima. Muxu na tɔrɛ nã birĩ igirixi hã muxu sa so Forécariah. Mɛni fã, fo muxu mã to bak mamɛ. Kwɛ onsɛri nã nu a ra. Bak mu nu nyɛrɛma sɔnɔ̃, nbã ye sẽbɛ gbo nyɛmɛ ra. Muxu xi xure-dɛ nã ra woto kui.

**Musa:** Di, na ifalɛ nyɔxũ to! To, lɛr saxã nũ a tɛgi nã tũ a ra sigafe Forécariah.

**Fode:** Woto-ragi xũ-tare ndee yã lɛr saxã nã tũ rabama. A-tã, kira birĩ, gudronexi.

## Notes

7. (line 19) *a-tã, kira birĩ*: *kira birĩ* is in apposition to *a-tã* and explains what it is referring to.

8. (line 5) *a nu luxi muxu bɛ ... muxu xa so*: *xa* here means "so that, for, before, in order to".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

wɔyɛ̃yi
mixi-mɔxi
di-mɛdi
raba
wuyaxi
mũse
tɔrɛ
sĩgera
sese-yo
rati
sose
gudronexi-tare
raxɔno
makuya
biasimae
bũdaxie
itugã-tugã
ragoro
xãbira
fãyie
rakisima
igirixi
xure-dɛ
ifalɛ
ratãga
woto-ragi
xũ-tare
siga-na
xɔ̃-kuya
sese-yo
fefe
rafeyẽ
rakisi
mafure
dɔxɔse
gudronexi
fɛfɛ
xɔ̃yi

Foreign Words

| Word in Susu | Language borrowed from | Word in that language |
|---|---|---|
| Forécariah | French | Forécariah |
| Konakry | French | Conakry |
| Coyah | French | Coyah |
| lɛri, lɛr | French | l'heure (meaning "the hour") |
| woto | French | auto (meaning "car") |
| kilometri | French | kilomètres (meaning "kilometers") |
| bak | French | bac (meaning "ferry-boat") |
| onsɛr(i) | French | onze heures (meaning "eleven o'clock") |
| gudronexi | French | goudron (meaning "pavement") |
| lɛbɛrɛ | French | le béret (meaning "the beret") |

## Comprehension

Sĩgera kelife Conakry hã Forécariah kira mu nu fã. Woto fore nu nɔma sɔxɔde mafure. Tunɛ nu fa, woto nu nɔma biride. Faree mu nu fã.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Forécariah kira nu gudronexi?
2. Woto fore firĩ sɔxɔ mĩdẽ?
3. Musae biri Coyah nɛ?
4. Mũfera Siakhae xa woto biri?
5. Musa nũ Siakha keli Konakry mũ tɛmui?

**Lesson 24:** WƐYƐ̃-GBENYA

**Dialogues**

| | | |
|---|---|---|
| 1. | Wɛyɛ̃-gbenya mu fã. | Too much talking is not good. |
| 2. | Tali rafã Fode ma. | Fode likes proverbs. |
| 3. | Mixi ndee xa xɛbuti xɔ̃-kuye radãgi agbera. | The long-winded greetings of some people are very exaggerated. |
| 4. | Abu nã muxu xa kini-madɔxɛ ra to. | Abu is our story-teller today. |
| 5. | Kini-madɔxɛ rafã dimɛe ma. | The fact of telling stories pleases children. |
| 6. | Agbẽgbẽyi talie mɛma xɛ̃-mɔxi nã ra. | One listens to proverbs from older men, above all. |
| 7. | Abu, tami so a nyi ra. | Abu, give him the bread. |
| 8. | Fode na a xa wali rabafe. | Fode is doing his work. |
| 9. | Wali-raba nã Fode ra. | Fode is a worker. |
| 10. | Fe-raba ndee mu fã. | Some workers are not good. |
| 11. | Fode dɛxabe kuya. | Fode has a long beard. |
| 12. | Abu sigisa ki mu fã. | Abu's way of singing is not good. |
| 13. | N ma sɛ̃kiri bara kana. | My slipper was ruined. |

| | | | |
|---|---|---|---|
| 14. | | Musa yɛtɛ-yati nã a fala n bɛ. | It was Musa himself who said it to me. |
| 15. | A. | Musa nã siga bãxi? | Did Musa go home? |
| | B. | Iyõ, a yɛtɛ-yati nã siga. | Yes, it was he, himself, who went. |
| 16. | | Fode nɔma dɛ̃baya mayalãnya maxɔrĩde. | Fode can ask about the health of the family. |
| 17. | | Kini madɔxɔma kwɛ nã ra. | One tells stories at night. |
| 18. | | Abu xa kinie nyɔxũ, e-madɔxɛ rafã n ma. | Abu's stories are good; I like telling them. |
| 19. | | Fode sõyi mu fã. | Fode's conduct is not good. |
| 20. | | Gaxui gbe mu fã. | Great fear is not good. |
| 21. | | Daxuinya gbe mu mixi malima. | A lot of thoughtlessness does not help people. |
| 22. | | Naifalɛ fama nɛ Fode tɔrɔde. | Talking drivelling nonsense will end up by harming Fode. |
| 23. | | Fe-matẽgɛ wama nɛ birĩ xa tuli ti a ra. | A gossip wants everyone's ears to be directed to him. ( ... the attention of everyone be focussed on him). |
| 24. | | Fe-nyaba xa wɔyɛ̃yi gbo. | The conversation of someone who talks a lot is long. |
| 25. | | Fe-madɔxɛ ndee xaxili fã. | Some story-tellers have a good memory. |

Text:

## WƐYƐ̃-GBENYA

Sosoe xa wɛyɛ̃-gbenya nɔma tode e xa talie, xɛbuti xɔ̃-kuye anũ e xa kini-madɔxɛe kui.

Tali mɔli wuya. E mɛma yire birĩ, agbẽgbẽyi xɛ̃ mɔxie ra. Kerẽ nã yiki: "Di birama a masuxuma nã nyi ra". Na nã naki: wali-raba xanamara fe-raba nã wali tɔrɛ anũ a kɔ̃tɔ̃fili kolõ. Gbɛtɛ nã mã yiki: "Mixi naxã tɛ soma a dɛxabe ra, a-tã nã a raxubẽ ki kolõ". Na nã naki: tɛmũdee mixi naxãe fe kanama, e-tã nã gbẽsã mã nɔma a nyɛlãde. Nde nã mã ya: "Gbẽgbɛ bili mu xɔnɔ, a xɔri nã xɔnɔ". Na nã naki: mixi fe naxãe rabama, nae nã xɔnɔ, a yɛtɛ-yati xa mu xɔnɔ.

Xɛbuti ndẽdi xɔ̃-kuya. Tɛmu wuyaxi mixi nɔma maxɔrĩde dẽbayae ma, e xa mayalãnya ma anũ fe wuyaxi gbɛtɛ ma. Xa xɔ̃yɛ nã xɛbuma, xɛbuti xɔ̃-kuya agbera na nɛ yã.

Kini madɔxɔma kwɛ nã ra. E madɔxɛ rafã dimɛe nã ma agbera. Kini-yo-kini fe nde nã tĩkama mixi ra. Dalise wuyaxie nã xa sɔ̃yi, kɔta, sẽbɛ, gaxui anũ daxuinya nã masẽma.

Wɔyẽyie alɔ, naifalɛ, fe-matẽgɛ, fe-nyaba, xanamara fe-madɔxɛ nae birĩ wɔyẽ-gbenya masẽma.

Notes

1. (line 2). nɔma tode: there is no active vs. passive form in Susu, so whether one should translate an expression into the active or passive in English depends on the context. Here, the infinitive must be a passive one: " ... can be seen".

2. (line 4) xɛ̃: an abbreviation of xemɛ.

3. (line 5) "Di birama a masuxuma nã nyi ra": literally, "A baby only falls down when he's with his baby sitter".

4. (lines 7 and 8) "Mixi naxã tɛ soma a dɛxabe ra, a-tã nã a raxubẽ ki kolõ": "he who sets fire to his beard knows the way to put it out".

5. (lines 10 and 11) "Gbẽgbɛ bili mu xɔnɔ, a xori nã xɔnɔ": "it's not the pimento plant itself which is tart; it's the fruit (of the plant) which is tart".

6. (line 14) mayalãnya is the native Susu word for health; there is also another word, borrowed from French: sãtenya or santenya from French "santé".

7. (line 17) e madoxɛ: the e here refers to kinie, stories.

8. (lines 21 and 22) naifalɛ, fe-matẽgɛ, fe-nyaba, fe-madoxɛ: these all mean approximately the same thing, except that each is a little less forceful than the one before.

9. (dialogue 2) tali rafã Fode ma: in Susu, when one is talking about something in general, as here, the noun is put in the singular. It is translated in English by the plural, however. There have been other instances of this phenomenon in previous lessons: Susu uses the plural only when it is necessary to point out that one is talking about more than one thing.

10. (dialogue 1) wɛyɛ̃-gbenya means roughly "too much talking, an exaggerated amount of talking, a lot of talking". In this dialogue, the first of these meanings is the best; in the title, the last is.

11. (dialogues 4,5) kini-madoxɛ, (dialogue 23) fe-matẽgɛ, (dialogue 25) fe-madoxɛ, etc.: nouns formed with the derivational suffix -ɛ (see lesson 51) are either translated as "the person who does the action involved"— with a high tone, ɛ́; or "the action itself",—with a low tone ɛ̀. Which one is involved in the dialogue can be told from the translation; which one is involved in the text can be told both from the context and from the pronunciation on the tape. (Notice that this is also the case with (dialogue 24) fe-nyaba, although there is no derivational suffix involved here.)

12. (dialogue 14) yɛtɛ-yati, a-yɛtɛ-yati: yɛtɛ-yati means "him-(her-)self". A-yɛtɛ-yati has two separate translations: when there is a definite antecedent, it means "he, himself" or "she, herself"; when there is no definite antecedent, it means "the individual, himself", "the thing, itself".

13. (dialogue 22) fama ... torode: this means literally "will come ... to harm", and so, figuratively, it is best translated by "will end up ... by harming".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

wεyε̃-gbenya
wɔyε̃-gbenya
xεbuti
xɔ̃-kuya
kini-madɔxεe
agbẽgbẽyi
masuxuma
wali-raba
fe-raba
tɔrε
raxubẽ
rabama
yεtε-yati
ndẽdi
wuyaxi
maxɔrĩde
mayalãnya
mayalãyi
santenya
agbera
kini-yo-kini
daxuinya
masẽma
naifalε
matẽgε
fe-nyaba
fe-madɔxε
radãgi

## Comprehension

Sosoe xa wɛyɛ̃-gbenya nɔma tode e xa talie, xɛbuti xɔ̃-kuye anũ e xa kini-madɔxɛe kui. .

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. I "di birama a masuxuma nã nyi ra" xilima dĩ?
2. Mũse nã naki "mixi naxã tɛ soma a dɛxabe ra, a-tã nã a raxabẽ ki kolõ"?
3. Mũfera xɛbuti xɔ̃-kuya?
4. Ndee kini madɔxɔma agbera?
5. Mixie nã xa fee falama* kinie kui?
6. Naifalɛ mũse masẽma?

*fala: to speak of, talk about, deal with

## Lesson 25: KINI: NYARI NŨ NYƐNƐE

### Part A

### Dialogues

|  |  |  |
|---|---|---|
| 1. | N bã na kõfe dimɛe ra. | My father is playing gently with the children. |
| 2. | Fode mu mixi yabuma. | Fode will not answer the people. |
| 3. | Musa nũ Fode dɛ mu fã. | Musa and Fode don't agree. |
| 4. | Abu na tai. | Abu is in town. |
| 5. | Sãsie bara mɔ. | The plants are ripe. |
| 6. | Nyarie xa lãyi sa. | The cats should hold a meeting. |
| 7. | Forie na gbũdu-suxufe. | The older people are holding a secret meeting. |
| 8. | Fode, na kɔbiri masẽ n bɛ. | Fode, show that money to me. |
| 9. | Fode mu fa xarãde to, alɔko a naxa gbata anũ a boree. | Fode didn't come to school today, to keep from taking the exam with the others. |
| 10. | Karamɔxɛ na dimɛe xarãfɛ. | The teacher is teaching the children. |
| 11. | Dɔxɔ afãyira! | Sit down correctly! |
| 12. | Abu to bu a mu fa, n naxa mini. | When Abu didn't come after a long time, I left. |

| | | |
|---|---|---|
| 13. | A to bu tunɛ mu fa, sãsie naxa faxa. | After a long time the rain didn't come; the plants died. |
| 14. | Fode a fala nɛ tũ a bɔ̃yɛ ma: "n mu nɔma yi wali rabafe". | Fode said to himself: "I can't do this work". |
| 15. | Di, fe mu naki n-tã a-tã woto ragi ki kolõ. | Say, it's simply this: I know the way (how) to drive that car. |
| 16. | Gere fɔlɔ kinaxɛ, muxu mu na kolõ. | The way the battle began--we don't know that. |
| 17. | Yi mãgwee xurũ hã! | These mangoes are very small! |

Text:

## KINI: NYARI NŨ NYƐNƐE

Kini-madɔxɛ: Wo sā na nyari toxi gbũtuyi ra?

Dimɛe: Muxu a toxi. [Dimɛe xa yabi.]

Kini-madɔxɛ: A xũgbo, a tofã anũ kɔ̃ma dimɛe ra; kono se ndee na, a mu kɔ̃ma naxãe ra. Mũsee naki?
[Tɛmui nde to dãgi, dimɛdi kerẽ naxa a yabi]

Dimɛdi: A mu berema nyɛnɛe ra.

Kini-madɔxɛ: I nɔ̃di. Wo birĩ a kolõ, a nyari anũ nyɛnɛe dɛ mu fã. Wo birĩ a kolõ, a nyɛnɛe mu lã tai, e mu lã xɛ ma, nbã e sãsie nã dɔ̃ma. Kini nde nã yiki. Nyɛnɛe nã lãyi sa lɔxɛ nde, è naxa gbũdu-suxu anũ e naxa e xa kɔtae masẽ e bore bɛ, alɔko nyari naxa nɔ e suxude sonɔ̃. Nyɛnɛ-karamɔxee naxa xarãdie tĩka e gide anũ e luxũde nyari ma. Xa fe birĩ nyɛrɛ afãyira nũ nyari mu nu nyɛnɛ-yo tɔrɔma sonɔ̃. Kono a tó bu, a mu nyɛnɛe to, a a fala nã tũ a bɔ̃yɛ ma: Fe mu naki, n-tã a kolõ, nyɛnɛe mu nyɔ̃xi. E to bara e luxũ, muxu naralãma yire nde. E xurũxi kinaxɛ, e xaxili fã xurũxi naki nɛ. Wo a kolõ nyari-di naxã raba?

Dimɛe: Ade.

Notes

1. (line 2) sã ... toxi: the sa here, as in many other places, serves to give more the idea of distance, of being far away, rather than of the action of going away. This can be translated as "do you see that cat over there on the verandah".

2. (line 4) se ndee na: "there are some things".

3. (line 5) a mu kõma naxãe ra: remember that the relative pronoun naxã must occur in the place in its clause where it functions. It may therefore be quite far from its antecedent.

4. (lines 8 and 9) e dɛ mu fã: literally, "their ears are not good". But, this is an idiomatic expression meaning something like "they don't agree, they don't get along together".

5. (line 9) a nyɛnɛe mu lã: lã in this usage is translatable as "should be, be supposed to be".

6. (line 9) tai: is another example of this i locative ending. Tai can be understood to be a shortened version of ta kui.

7. (line 10) Kini nde nã yiki: a sort of formulaic expression used often before telling a story.

8. (line 11) naxa: remember that naxa is the past tense used for narrating any account of something that happened in the past. It is the past tense that is always used in telling fables, such as this one.

9. (line 13) nyɛnɛ-karamɔxɛɛ: karamɔxɛ is usually a term reserved for the teachers at the Moslem school (Koranic schools). Here, as often happens in fables, the animals are personified, and there are "learnéd mice" as well as "unlearnéd" ones.

10. (line 14) e gide, e luxũde, and (line 18) luxũ are reflexive verbs, so the e here refers back to the subject of the verbs and should not be translated.

11. (line 16) a to bu: "after a long time".

12. (lines 18, 19) e xurũxi kinaxɛ, e xaxili fã xurũxi naki nɛ: "Since they are small in that way, their intelligence also is small in that way".

13. (lines 19, 20) wo a kolõ nyari-di naxã raba? "Do you know what our friend the cat did?"

14. (dialogue 9): *a naxa gbata*: *gbata* means "to compete" in general. With respect to school (*xarade*) it means "to take an exam", more specifically.

15. (dialogue 9): *anũ a boree*: this expression means "with the others". *Anũ* can often take on this meaning of "with", especially at the end of the sentence, as in this case.

16. (dialogues 12, 13) *Abu to bu a mu fa* ..., *a to bu tunɛ mu fà*: these mean figuratively "when, after a long time ... didn't come". The literal construction of these is: "when (*to*) Abu was long, was late (*bu*) and he (*a*) didn't come (*mu fa*) ..., when it (*a*) was long, was late (*bu*) and the rain (*tunɛ*) didn't come (*mu fa*)."

17. (dialogue 15): *n-tã a-tã woto*: *a-tã woto* is made up of the direct object *a-tã* and a noun in apposition to it, *woto*, making its meaning more precise. Thus, literally it means "*it*, the car" or "*it*, that car". It is better translated, however, as "*that* car".

## Part B

### Dialogues

| | | |
|---|---|---|
| 18. | Nyari to a yẽgi iti, nyɛnɛe naxa fala a a bara faxa. | When the cat stopped (his) breathing, the mice said that he was dead. |
| 19. | Nyari-di bara a-yɛtɛ rafaxa. | The cat played dead. |
| 20. | Nyari nyɛnɛe yãfa nɛ. | The cat had deceived the mice. |
| 21. | Dimɛe na sɔ̃xɔ ratefe. | The children are shouting. |
| 22. | Nyari bara a nya rabi. | The cat has opened his eyes. |
| 23. | Nyari-di mu a mamaxa. | The cat did not wake up. |
| 24. | N ma xɛra nã fafe. | My messenger is coming. |
| 25. | Fode, male rayɛ̃sɛ̃. | Fode, scatter the rice. |
| 26. | Walikɛe bara e malã. | The workers held a meeting. |
| 27. | Tɛmũdee sɛwa mu buma. | Sometimes joy does not last. |
| 28. | Na bore lɛbɛrɛ mu na tebili fɛri. | That other hat is not on the table. |
| 29. | Yire birĩ bara makɔ. | Every place was cleaned. |
| 30. | Kɔtɔ nyari bara faxa. | The old crony, the cat, is dead. |
| 31. | N bara sɛwa. | I'm happy. |

Text:

Kini-madɔxɛ: A a sa bãxi nã kui lɔxɛ-xũ kerẽ, a a yẽgi iti, a a-yɛtɛ rafaxa. Nyɛnɛ naxã sĩge a to, a naxa a fala, yãfɛ nã a ra, ndee naxa a fala a xife nɛ, ndee naxa sõxɛ rate folɔ kerẽna. Kono ndee-tã naxa a fala, a fo e xa a masuxu benũ e xa la a ra. Hali e to nyari-di dĩ, a mu keli, a mu a nyae rabi, a mu a mamaxa. Nyɛnɛe to na to, e naxa a fala a nyari bara faxa, e naxa xɛrae rayẽsẽ ta kui anũ xɛe ma nyɛnɛe birĩ malãfe, e xa xulũyi sa e xa sɛwa kui. E birĩ to malã anũ e naxa nyari saxi to, e sɔ̃xɛ naxã rate na bore mu na. "Nyari bata faxa, nyari bata siga" nã tũ nu mɛma. Sɛwa nu na yire birĩ. Fare belebele naxa ti, sigi naxa sa folɔ: sɛti kerẽ a sama, bore a ratĩma, sigi nɛnɛ naxa xabu: kɔtɔ nyari tu, dunia bara sɛwa! Kɔtɔ nyari tu, Allah nuwali. Kɔtɔ nyari faxa ha! ha! Kɔtɔ nyari wõ lu, dunia fu!

## Notes

18. (line 2) *a a sa bãxi nã kui lɔxe-xũ kerẽ*: this sentence is to be understood thus: *a a sa* / *bãxi nã kui* / *lɔxe-xũ kerẽ*.

19. (line 3) *nyɛnɛ naxã* ..., *a naxa*: the *a* is the repetition of the subject *nyɛnɛ*.

20. (line 15) *tu*: *tu* is the word used for plants and animals, meaning "to die". *Faxa* is used for humans. Notice that both have been used in this fable.

21. *sa*: remember that *sa* has at least three usages. When the vowel is long, *sā*, it is the shortened version of *siga*. When it is reflexive, *a a sa* (line 2) for example, it means "to go to bed"; when it is accompanied by an ordinary non-reflexive direct object (lines 10 and 14), it means "to put", "to do, make". It is also used in many idioms involving various direct objects and postpositions (see the vocabulary), as well as in several compound verbs, of which the most notable is *sigisa*.

## Part C

### Dialogues

| | | |
|---|---|---|
| 32. | Sigie mu lã nyɛnɛe bɛ. | Songs are not sufficient for the mice. |
| 33. | Nyɛnɛe nyari lĩtã nɛ. | The mice balanced the cat upright. |
| 34. | Nyarie yãfa sigisa nã ma. | The cats are distracted by the singer. |
| 35. | Nyari nyɛnɛe mafaxa nɛ. | The cat killed the mice in all directions. |
| 36. | Nyari nyɛnɛ ndee gũgi gira nɛ. | The cat broke the backs of some mice. |
| 37. | Nyari nyɛnɛe sɔ̃tɔ nɛ hã! | The cat totally destroyed the mice! |
| 38. | Nyari dõse gbegbe sɔtɔ nɛ, naxã a nyɛma a xa gbɔ̃dɔɛ lɔɛ. | The cat has a great amount of food, which permitted his thinness to disappear. |
| 39. | N la Fode ra. | I believe in Fode. |
| 40. | Musa fisa Fode bɛ. | Musa is better than Fode. |

Text:

Kini-madɔxɛ: Na sigi mu lã ŋyɛnɛe bɛ, fo e to nyari-di suxu a sɛ̃yie ma, e nu a lĩtã. E yãfaxi na nã ma, hã nyari sã tugã e ŋyi ra, a e mafaxa folo, a ndee sɛ̃yi gira, a ndee gũgi gira. Sɔ̃tɛ, mu nu dãgima na ra. Nyari dɔ̃se sɔtɔ nɛ xi wuyaxi bɛ, naxã a ŋyɛma a xa gbɔ̃dɔɛ xa lɔɛ.

Kabi na lɔxɛ ŋyɛnɛe naxa la ŋyari xa kɔtaŋya ra anũ e naxa a kolõ, a kɔta fisa sẽbɛ bɛ.

## Notes

22. (line 6) *naxā̃*: this refers back to the whole clause before and is best translated as "which".

## Compound and Derived Words in This Lesson

Give the origin of the various different parts of each word and try to understand how they combine to give its meaning.

xũgbo
tai
gbũdu-suxu
nyɛnɛ-karamɔxɛe
karamɔxɛ
xarãdie
afãyira
nyɛnɛ-yo
kinaxɛ
xurũxi
nyari-di
raba
lɔxɛ-xũ
a-yɛtɛ
rafaxa
rate
kerẽna
ndee-tã
masuxu
rabi
mamaxa
rayẽsẽ
xulũyi
belebele
ratĩma
sɛ̃yie
mafaxa
dõse
kɔtanya
dimɛe
lãyi
sigisa
gbegbe
gbõdoɛ

## Comprehension

Nyɛnɛ to gbũdu-suxu alɔko nyari naxa nɔ e suxude sɔnɔ̃, nyari-di a-yɛtɛ nã rafaxa hã nyɛnɛe sā la a ra a bara faxa. E xa sɛwa kui nyari-di naxa xunũ, a e wuyaxi mafaxa.

## Questions

Answer in Susu. Use the text and dialogues as your guide. Use complete sentences.

1. Nde kini madɔxɔ?
2. Nyɛnɛe mũse raba, alɔko nyari-di naxa e tɔrɔ sɔnɔ̃?
3. Nyɛnɛe to e luxũ nyari-di ma, mũse fala a bonyɛ ma?
4. Nyɛnɛe mũse raba, e to sɛwa?
5. Nyɛnɛe sigi nã gbãsã sa?

# Vocabulary List

A-1

| SUSU | ENGLISH |
|---|---|
| a: a kãyi | him, her (the one already spoken about); that person, that other person, that other (one) |
| a-kãyi | the proprietor, the owner, the master (of it) |
| a-tã | that (which we've been talking about) |
| a-tã: a-tã woto | that car (which we've been talking about) |
| a-yɛtɛ | himself, herself |
| afãyira | well, as planned, correctly |
| agbẽgbẽyi | above all, especially |
| alɔ | just like, as |
| alɔ: a nya lu nɛ alɔ | it was as if |
| alɔko: alɔko ... naxa | so that ... not, to prevent ... from |
| anũ | with, and |
| anyaxira | incorrectly, wrongly |

| SUSU | ENGLISH |
|---|---|
| ba | to stop, cease |
| ba | the sea, the ocean |
| ba: ___ ba ... ___ ba | in the case of ___ as well as in that of ___; whether it's ___ or ___ |
| ba: (a) ba, ka (b) | if it wasn't (a), then it was (b); not only (a), but also (b) |
| ba: ba na ra | moreover, and moreover, and furthermore, furthermore |
| ba: bā gbe | the high seas, the open sea, out at sea |
| ba: ba xū ma | on the sea, on the ocean |
| bage-di | a small house (with a straw roof) |
| bak | a ferryboat |
| balā-maxɛ | a tom-tom player; to play the tom-tom |
| balãyi | a xylophone, balafon |
| bama-yɛxɛ | a sea fish, fish found in salt water |
| Bangoura | Bangoura [a man's name] |
| baratɛ (bartɛ) | a lion; force, power, strength |
| barēyi | a parent, parents |
| bari | a friend [term of address used between older people, showing respect] |
| bari: n bari | my friend [between older people] |
| bartɛ (baratɛ) | a lion; force, power, strength |
| Basse-Guinée | Basse-Guinée, Lower Guinea |
| baxa | to become porridge-like |
| bāxi | a room, house |

| SUSU | ENGLISH |
|---|---|
| be: be namũyi | the custom here, our custom(s) |
| bekae | the inhabitants-of-here, the people from around here, the people of this region |
| bɛlɛxɛ: a bɛlɛxɛ dĩ ... ra | to touch, put one's hand on |
| bɛlɛxɛ: bɛlɛxɛ bɔ̃bɔ ... bɛ | to applaud (for), clap hands (for) |
| bɛri | to be born, give birth to |
| bɛti-sigi | a Moslem religious song or chant used during the evening vigil |
| bi | to grow, cultivate |
| biasi | a trip, voyage; to travel |
| biasima | a traveller, voyager; passenger |
| bili | family, root, origins; a plant |
| bira | to fall |
| bira: bira ... foxɔra | to follow someone, follow one another, follow one right after the other, come at the same time, coincide |
| bira: kɔ̃yi bira | to fish with a line |
| bira-fe | the fact of falling, a fall |
| biri | to be stuck in the mud |
| biri | toward, in the direction of |
| birĩ | all, every; completely |
| birĩ: nae birĩ | all of that, all that; all of those, all those |

| SUSU | ENGLISH |
|---|---|
| birī: yire birī | everywhere |
| bīdibādɛ | rheumatism |
| bīya | to respect, show respect for, show one's respect (for) |
| Bolbinet | Bolbinet [a quarter (or district or ward) of Konakry] |
| bole | firewood for the stove, firewood |
| bore: a boree | the others; his friends |
| bore: e bore | each other; their friend |
| bore: na bore mu na | which has (had) no equal; unequalled |
| bore: sɛti kerē ..., bore ... | on one side ..., on the other ... |
| boree | other (people), the others, others |
| bote | a tom-tom drum, a drum |
| bote-bɔ̄bɔɛ | a tom-tom player, a drummer |
| botee-xwi | the sound of the instruments |
| bōga | "bōga" [a kind of sea-fish] |
| bɔnyɛ: a a fala nā tū a bɔnyɛ ma | he says to himself, he said to himself |
| bɔxi | the earth, ground, land; a field |
| bɔxi-kāyi | the owner of the field, land |
| bɔ̄bɔ | to play (a musical instrument) |
| bɔ̄bɔ: balāyi bɔ̄bɔ | to play the xylophone |
| bɔ̄bɔ: bɛlɛxɛ bɔ̄bɔ ... bɛ | to applaud (for), clap hands (for) |
| bu | to last for, last; be late, be long at; last long; stay |

| SUSU | ENGLISH |
|---|---|
| bu: a to bu | after a long time (had passed) |
| bu: i naxa bude | don't stay long, don't linger, loiter |
| Bubu | Bubu [name given to chimpanzees], [a nickname] |
| bulã | to hit (against a stone) |
| buraxɛ | the eatable leaf of a plant, a leaf |
| buraxɛ-sare | the money for the leaves |
| burũ- xɔsɛ | wild boar |
| bũda (bũdaxi) | to wet, damp, moisten; wet, damp, moist; fresh (fish) |
| bũdaxi (bũda) | [see bũda] |

| SUSU | ENGLISH |
|---|---|
| Conakry (Konakry) | Konakry [the capital of Guinea] |
| Coyah | Coyah [a city in Guinea] |

| SUSU | ENGLISH |
|---|---|
| da: xa daxi | to be washed |
| dabõyi | a river, stream; fresh water |
| dabõyi-yɛxɛ | a fresh-water fish, fish found in fresh water |
| daxuinya | thoughtlessness, stupidity, mistake |
| dãgi: dãgi ... ra | more than ... |
| dɛ: e dɛ mu fã | they don't agree, get along together |
| dɛba | breakfast |
| dɛgɛma | a machete |
| dɛgi | a mat, mattress, bed |
| dɛiba: a dɛiba | to eat breakfast |
| dɛri | to be used |
| dɛsɛ | to stopper, cork, clog, plug, stop up, shut up |
| dɛxabe | a beard |
| di: la Guinée die | the people of Guinea |
| di-ramini-tami | the baptismal bread [a bread prepared especially for baptisms from ground white rice], the bread for the baptism |
| didi | a young man |
| Diki | Diki [a man's name] |
| dinɛ | religion |
| dĩ: xilima dĩ? | how does one say, how does one render, how do you say? |
| dĩ: a bɛlɛxɛ dĩ ... ra | to touch, put one's hand on |

| SUSU | ENGLISH |
|---|---|
| dī: dī ... ra | to touch, beat |
| dībore | a cousin |
| dole | the glue |
| dōma: dōma kuye | long bousbous |
| dōse | something to eat |
| dɔɛ: a i dɔɛ de! | be calmer! don't be so careless! watch out! do it more gently! |
| dɔxɔ | to put, set, place; sit, sit down, sit on, sit down on |
| dɔxɔ: dɔxɔ ... ma | to sit on, sit down on |
| dɔxɔ: dɔxɔ ... ra | to be in (Moslem school), be at (Moslem school), to put at, in |
| dɔxɔ: kuye dɔxɔxi a ra! | the "kuye" has been set out |
| dɔxɔ: tɛ dɔxɔ bāxi ra | to set the house on fire, set fire to the house |
| dɔ̄xɛ | the rest (of), the last (of); last |
| dɔ̄ | [see dɔxɔ] |
| duba | a prayer; to pray for, pray |
| duba: duba ... bɛ | to pray for ... |
| dugi-xā | the laundry, washing |
| dunia | life, lifetime, time; the world |
| dunia: dunia radāgi | to spend one's time, pass one's time; spend one's life, pass one's life |
| durusi | to exercise the memory, recite from memory, recite |
| durusi: xarāyi durusi | to pass the exam |
| dūkobi | a rag, piece of lace, a scrap of material |

| SUSU | ENGLISH |
|---|---|
| fa: a sã-na fafe | he's coming, over there |
| fa: fama ... torode | will end up by harming |
| fafe | a father; |
| fala | to speak of, talk about, deal with |
| fala: a fala a ... | it has to be said that ..., it must be said that ... |
| fala: fala mu na ma! | you don't have to remind me! you're telling me! it doesn't need to be said! |
| fare | a dance, a folk dance |
| fare-borõ | to dance |
| fare-borõde | a dance, during a dance, at a dance |
| fare-borõyi | a professional dancer |
| fare-tɛgi | in(to) the middle of the dance (of the dancers) |
| fasari | to prepare a lesson on the Koran; to examine, study |
| fatã | to be separated, be separate, not to be together; separate |
| fatã: (a) nũ (b) mu fatãma | (a) and (b) are never separated; (a) and (b) are always together; one never finds (a) without (b) |
| Fatumata | Fatumata [a woman's name] |
| fã: fĩdi a fã ra | to become also (in addition, too) |
| fã: sãsie fã | good plants, growing plants |
| fãye | a large flat rock |
| fe: fe mu naki | it's simply this, the fact is, in short |

| SUSU | ENGLISH |
|---|---|
| fe: fe nde | something |
| fe: fe wuyaxi gbɛtɛ | a lot of other things |
| fe: nyɛmɛ-tã xa fe | all that goes with the rainy season |
| fe: .... xa fe | all that goes with ..., whatever accompanies ... |
| fe-kobiraba | bad conduct |
| fe-madoxɛ | a story-teller, someone who talks a lot; the fact of talking a lot, the fact of telling stories, telling things or stories |
| fe-matẽgɛ | a gossip, gossip-monger, long-winded talker; talking a lot, telling stories, gossiping, the action of gossiping; to gossip, talk a lot |
| fe-nyaba | someone who talks a lot, explains things; talking a lot, telling things, explaining things |
| fe-raba | a worker, someone who's doing something |
| fefe | something, anything |
| fefe: fefe ... mu | nothing |
| fẽdani | a proof, trial, test, ordeal |
| fɛfɛ | as soon as, from the moment that |
| fɛnyẽ: tana mu fɛnyẽ? | how are you? [said in the afternoon], no troubles this afternoon? |
| fɛnyẽ: wõ fɛnyẽ | good day, have a good day, good-bye |
| fɛnyɛ | earthenware pot |
| fi: sare fi | to pay, pay for, pay the money for |
| fili | to spill, spill over, pour out, be upset, to turn over |

| SUSU | ENGLISH |
|---|---|
| filíse | "filíse", [a round headpiece worn on top of the head for carrying objects on the head] |
| firĩ: kerẽ alɔ firĩ | a lot, very much |
| fisa | to feel happy, be happy, count ... lucky; to feel better |
| fisa: fisa bɛ | to be better than |
| fĩdi: fĩdi ... ra | to become a ..., become ..., end up as ... |
| fĩdi: fĩdi a fã ra | to become also, too; end up as ... also, too |
| fo | until, up to |
| fo: fo ... to | it is (was) necessary that, it is (was) necessary for |
| fore | a tire |
| fore: woto fore | a tire of a car |
| Forécariah | Forécariah [a city in Guinea] |
| fori | old, past, older |
| fori: fori ... bɛ | to be older than |
| forie | older people, old people, the aged |
| fotexwi | white man's language, French, English, etc. |
| foye: foye mini | it's windy, it's blowing out, it's windy outside |
| fɔxɛ | salt |
| fɔxi | a following, track, trail |
| fɔxira | [see fɔxɔra] |
| fɔxɔra (fɔxira) | in the tracks of, in the wake of |
| fɔxɔra: bira mixi fɔxɔra | to follow someone |

| SUSU | ENGLISH |
|---|---|
| funyɛ | pineapple |
| fure: fure na ... ma | ... is sick, to be sick, to have a sickness |
| futa | "futa" [a kind of sea-fish] |
| fũna | to mildew, make mouldy, go mouldy |
| fũnɛ | mould, mildew; mushroom |

| SUSU | ENGLISH |
|---|---|
| gaxu-tarenya | lack of fear, courage |
| gaxui | fear |
| gayã | to be circumcised |
| gayã- loxɛ | the day of circumcision |
| gayã-sigie | the songs of the circumcised |
| gayãyi | someone who is circumcised, a circumcised person, the circumcised; circumcision |
| gãtãyi | a trap, snare |
| gbanã | to show off, to always want to prove one's skill (cleverness), do acrobatics |
| gbanã-fe | showing-off, acrobatics |
| gbanãyi | showing-off |
| gbata | to compete, take an exam |
| gbãkẽyi | a canoe |
| gbe: a gbe mu a ra | not very much |
| gbe: bã gbe | the high seas, the open sea, out at sea |
| gbegbe | big; several, many |
| Gbelia | Gbelia [a man's name] |
| gbẽgbẽyi | above all, principally |
| gbẽgbɛ | a pimento, red pepper |
| Gbẽti | Gbẽti [a city in Guinea] |
| gbɛtɛ: fe gbɛtɛ nã a ra | it's quite another thing, it's even worse, it's quite different |

| SUSU | ENGLISH |
|---|---|
| gbo | to be greater than; long (conversation); large; many, several |
| gbõfɛ | a sack, bag |
| gbõfɛ-di | a little sack, bag |
| gbɔ̃doɛ | thinness, emaciation, skinnyness |
| gbuli(e) | twin(s), a twin |
| gbũdu-suxu | to meet in secret, hold a secret meeting, connive in secret |
| gɛmɛ: gɛmɛ na e tɛgi | 'the stone is between them' |
| gɛmɛ: gɛmɛ na i tuli | 'the stone is in your ear' |
| gɛsɛgɛ: gɛsɛgɛ tɛmui | in the morning, the morning |
| gɛsɛgɛ-gbe | early in the morning |
| gi: gi ... ma | to save oneself from, get away from, run away from |
| gira | to break |
| giri | to cross, cross over |
| go | /an emphatic particle/, really |
| goro | to go down to, descend to |
| goro: goro xure | to go to the river, go down to the river |
| gudronexi-tare | without tar, unpaved |
| gudroni | to pave, be paved |
| (la) Guinée | (Fr.) Guinea, Guinée |
| gũgi | the back, the loins |

| SUSU | ENGLISH |
|---|---|
| hali | it's not worth it to ... |
| hali: hali i mu na fala! | you're telling me! |
| hali: hali ... to | even if, even though, despite the fact that, although |
| hã: keli ... hã ... | from ... to ...; to get from ... to ...; go from ... up to ... |
| hã: kelife ... hã ... | from ... to ...; to get from ... to ...; go from ... to ... |
| he! | [exclamation] hey! say! |
| hɛri | peace, calm |
| hɛri: hɛri xi? | did you sleep peacefully? did you sleep well? |
| hɛri: i xi hɛri | to sleep peacefully, sleep well |

| SUSU | ENGLISH |
|---|---|
| iba | to get light, clear up, become lightened |
| ifalɛ | talking, relating, recounting, telling; to tell, relate, recount |
| ifɔrɔ | to cover, cover over ; be black (the sky) |
| ifura | to accelerate, speed up |
| igiri | to pass by, transcend, get through, cross |
| ikasã | to fall uncontrollably with all the weight of one's body, fall down |
| Indépendence | Independence (day) |
| iti | to diminish, lessen, reduce, lower, abate, fall off |
| itugã-tugã | to shake, move about |

| SUSU | ENGLISH |
|---|---|
| ka: (a) ba, ka (b) | if it wasn't (a), then it was (b); not only (a), but also (b) |
| kabi | [see kobi] |
| kana | to destroy, ruin, spoil |
| kana: kana ... ra | to be a failure for ..., not to be successful for ... |
| karamoxɛ | a teacher, teaching; learnèd [especially for Moslem teachers] |
| Kassa | Kassa [an island near Konakry] |
| Kati | Kati [a man's name] |
| katliki | Catholic |
| kãtama | the one who watches over, the guardian |
| kãyi: a kãyi | him, her (the one already spoken about); that person, that other person, that other (one) |
| keli | to go from, get from; get up, get out of bed; from |
| keli: i mu kelima korɛ | why don't you get up right now? |
| keli: keli ... hã ... | from ... to ...; to get from ... to ...; go from ... up to ... |
| keli: keli ... ra | to begin again (of a sickness), come back again |
| keli: kelife ... hã ... | from ... to; to get from ... to; go from ... up to |
| kelide | the origin of, origin |

| SUSU | ENGLISH |
|---|---|
| kerẽ: fe kerẽ | the same thing, one and the same thing |
| kerẽ: i nuwali kerẽ! | thank you! |
| kerẽ: kerẽ alɔ firĩ | a lot, very, much |
| kerẽ: kerẽna de! | right away! |
| kerẽ: yire kerẽ | the same place |
| kerẽna | once and for all, all at once, right away |
| kerẽyi | the same spot (place); same |
| keri | a hoe |
| keri | to chase, chase away |
| kẽkeliba | a tea, an infusion [a tea made from the leaves of herbs], [for treating sick people] |
| ki | the way to, the way of; the means, ways |
| ki | to give charity to, give alms to; give to |
| ki: _(a)_ ki _(b)_ ra | to give _(b)_ to _(a)_ in charity, as alms; give _(b)_ to _(a)_. |
| kifãyi | above all |
| kilometri | a kilometer |
| kinaxɛ | in that manner, in that way, the way |
| kinaxɛ: forie ratĩma kinaxɛ | how to answer older people, how to give a response to older people |
| kiɲi-madoxɛ | a story-teller; the fact of telling stories, telling stories, telling of stories |

| SUSU | ENGLISH |
|---|---|
| kinikini: kinikini ... ma | to have pity for ..., take pity on ... |
| kira: kira gudronexi-tare | an unpaved road |
| kira: kira tōgo | to take the road (to), get on the route (to) |
| kira: kira xɔ̄ ma | on the route, on the road |
| Kisi | the Kissi |
| kobi (kabi) | since (the time when) |
| kolpɔti | a small stove, plate-warmer |
| kora | "kora" /ā musical instrument/ |
| kote | the luggage, baggage |
| koyīma | the hunter |
| kō: kō ... ra | to like, amuse oneself with, play gently with |
| kōkoe | a room, little room, attic, attic-room |
| kɔla | left, left-hand side |
| kɔla | cola, the cola nut; cola, a beverage |
| kɔlō-dɛ | the side of the well, the region near the well |
| kɔlōyi | a well |
| kɔrɛ: i mu kelima kɔrɛ! | why don't you get up right now? |
| kɔtɔ | a crony; 'good-ole'; our friend /ironical/ |
| kɔ̄ (kɔ̄yi) | the neck |
| kɔ̄: kɔ̄ ma | on the neck, around the neck |

| SUSU | ENGLISH |
|---|---|
| kō: wuri kō ra | on the branches of bushes |
| kōtōfili | suffering, worry, anxiety, trouble; embarrassment, chagrin; to annoy, bother, worry; exaggerated, too much! |
| kōyi (kō) | the neck |
| kōyi: kōyi bira | to fish with a line |
| kui | by means of, through; according to, after |
| kulɛ | begging, the fact of begging |
| kulɛ-mati | to ask for money, beg |
| kulɛti | to beg |
| kuli | a weed |
| kurɛ-ragima | a professional bicyclist, bicyclist |
| kuri-gɛmɛ | a campfire for cooking on, cooking fire |
| kuri-sce | the preparation of a meal |
| kuye | a "kuye", a talisman, charm |
| kuye | long |
| kuye: dōma kuye | long bousbous |
| kūsi | bush, shrub |
| kwɛ | night, at night |
| kwɛ: kwɛ onsɛr(i) | eleven o'clock in the evening, 11 p.m. |

| SUSU | ENGLISH |
|---|---|
| la Guinée | (Fr.) Guinea, Guinée |
| la: la ... ra | to be convinced of, believe in, accept, be sure of |
| Lansine | Lansine [a man's name] |
| lã | the same, equal; to be the same, be equal; same, equal |
| lã | should be, be supposed to be, should, must |
| lã: a lã i ... | you should ... |
| lã: lã ... bɛ | to be sufficient for, suffice for, be enough for |
| lãbãxi | low, low-lying |
| lãbãxi: yire lãbãxi | a plain, a low-lying region |
| lãbe | the family name, last name |
| lãbe: Musa lãbe | Musa's last name |
| lebui | a fisherman, an angler |
| leti | to be late |
| lɛbɛrɛ | a hat, beret |
| lɛr (lɛri) | the hour |
| lɛri (lɛr) | the hour |
| li | to meet |
| li: a li | to arrive together (in time), coincide |
| limanaya | courage |
| lĩtã | to balance (upright) |

| SUSU | ENGLISH |
|---|---|
| loɛ | to disappear, be lost |
| lɔxɛ-xũ: hã lɔxɛ-xũ kerẽ | for one week, one week |
| lu | to act, be, behave |
| lu: a ɲya lu nɛ alɔ | it was as if |
| lu: lu ... ma | to stay with, rest with, keep |

| SUSU | ENGLISH |
|---|---|
| ma: i ... nã ma? | do you mean ...? |
| ma: ... ma naki | I'm talking about ..., I'm occupied with ... |
| mabẽ: mabẽxi | crippled, to be crippled |
| mabẽ: mixi bɛlɛxɛ mabẽxi | a person with a crippled hand, a cripple (in the hand) |
| mabẽ: mixi mabẽxi | the crippled, a crippled person, a cripple |
| mabi | to weed |
| mabolõ | to cut |
| madɔxɛ | to tell (a story); telling (a story) |
| madɔxɛ: e madɔxɛ | recounting them, telling them, relating them; to recount them, tell them, relate them |
| madɔxɔ | to tell, recount, relate (a story) |
| mafaxa | to kill every-which-way, kill in all directions |
| mafĩdi | to change, finish, end |
| mafĩdi-lɔxɛ | the last day, day-of-change |
| mafura | to speed up, accelerate; (very) often |
| mafure | very fast |
| magaxu | to scare, terrify; to be dangerous, dangerous |
| magaxu: xɔnie magaxude | a scarecrow; to set up a scarecrow |
| magã | to burn |
| makuya: makuya ... ra | to be far from |
| malabu-temui | a siesta; noon meal; a rest |
| malã | to meet, have a meeting, hold a meeting |
| malãyi: malãyi sa | to hold a meeting |

| SUSU | ENGLISH |
|---|---|
| male: male yire | (a) rice field(s) |
| male-bi | the rice-harvest |
| male-sixi | planted rice |
| male-xabɛ | the rice-harvest |
| male-xabɛ: male-xabɛ tɛmui | the rice-harvest season, at rice-harvest time |
| mamaxa | to wake up; move, budge |
| mami | a married woman with children, woman, lady; Miss, Madam |
| mami-di | Madam, young woman, young married woman with children, Miss |
| maniya | to measure, measure out |
| Manĩka | Malinka, Malinké |
| manteəu | a raincoat, coat |
| manyɛ | to resemble; have the impression; to seem (to be) |
| manyɛ: manyɛ ... ra | to seem to be a ... |
| manyɔxũ | to think of (about, for), want |
| manyɔxũ: manyɔxũ ... bɛ | to think badly of ..., to wish something bad on ... |
| marabu | Moslem, Arab |
| marabu-xarãtɛ | Moslem school (for learning the Koran); the fire of Moslem education, fire of Moslem learning |
| Mariama | Mariama [a woman's name] |
| masalaxũ | to be slippery |

| SUSU | ENGLISH |
|---|---|
| masē | to show, display |
| masē: masē ... bɛ | to exchange with, show to, display to |
| masɛgɛ | to cut, chop |
| masuxu | to touch, trap, catch, seize, take hold of |
| matēgɛ | to enumerate; recount, relate, tell; pay attention to details, talk about details |
| matōgo | to gather together |
| matōgo | to dance (rapidly) |
| matōgo: I nde matōgo. | Dance a little. |
| matɔxɔ | to boast, praise, vaunt, extol, boast of |
| matɔxɔ-sigi | songs-to-honor-someone, songs-of-praise |
| matɔxɔɛ | to boast, praise, vaunt, extol, boast of |
| maxaba | to cut, cut up, carve |
| maxase | a musical instrument, a tom-tom drum |
| maxase-maxa | a musician |
| maxili: maxili ... ma | to bring something bad onto ... because of talking about ... |
| maxɔrī: maxɔrī ... ma | to ask about, ask of |
| maxɔrīyi | information |

| SUSU | ENGLISH |
|---|---|
| maxɔrɔ: tuli maxɔrɔ | to be hard of hearing, not want to hear, refuse to listen |
| mayalā̃nya | health, well-being |
| mayalā̃yi | the fact of being well, health, good health |
| mayele | teasing, mockery, making fun of someone; to tease, scorn, make fun of |
| mayele-xili (yele-xili) | nickname, a name used to make fun of someone |
| mbā (nbā) | because, since; good, well |
| mbā (nbā): xa ... mbā (nbā) | either ... or, if ... if, if ... then |
| me | hear, listen to |
| mini: foye mini | it's windy, it's blowing out, it's windy outside |
| mini: turnade-foye mini | it's stormy and windy out, it's terribly windy, it's winding up a storm |
| mixi-magaxu | something to scare people, a scarecrow for people |
| mixi-magaxu: mixi-magaxu se | a thing to scare people, a scarecrow thing, a scarecrow for people |
| mixi-moxi | older people |
| mixi-yo | someone, anyone |
| Mori | Mori [a man's name] |
| Morigbe | Morigbe [a man's name] |
| morka-xiri | the odor of mildewing clothes, odor of mildew |

| SUSU | ENGLISH |
|---|---|
| Morlaye | Morlaye [a last name] |
| mɔ | to ripen, mature |
| moxi | older, old |
| munya | to steal |
| mũ | what, what thing? |
| mũse: mũse naki? | what does it mean? |
| mũse: mũse siŋe? | what is the first thing? |

| SUSU | ENGLISH |
|---|---|
| na | to be, exist |
| na | it, that |
| na: na bore mu na | which has (had) no equal; unequalled, unparalleled |
| na: na ... ra | to be in, be at |
| na: xa tɛmui na i bɛ | if you have the time |
| naifalɛ | someone who talks drivelling nonsense, someone who talks a lot; saying nothing serious, talking drivelling nonsense, talking a lot |
| naki: mũse naki? | what does it mean? |
| naki: na nã naki | that means |
| naki: nunu ra naki | to resound in that way |
| namũyi | custom, habit, customs |
| nañyi | the border, frontier |
| naralã: naralã ... ra | to meet someone |
| naxa | [negation], not; [negative of xa in dependent clauses] |
| naxa: alɔko ... naxa | so that ... not, to prevent ... from |
| naxã | which (thing) |
| naxɛ: tɛmui naxɛ | the time at which, the period when |
| nbã (mbã) | because, since; good, well |
| nbã (mbã): xa ... nbã (mbã) | either ... or, if ... if, if ... then |
| nde | some ... or other, any, a; any? |

| SUSU | ENGLISH |
|---|---|
| ndẽdi | a little, a little bit |
| nɛmu: nɛmu ... ma | to forget about ... |
| nɛ̃nɛ̃ | a mother |
| ni | each time (that), whenever, when, if |
| nõdi: nõdi nã a | is it true, that ...? |
| nõdi: nõdi nã naki | isn't that true? isn't that so? |
| nunu | to resound, sound, reverberate |
| nunu: nunu ra naki | to resound in that way |
| ŋya (ya) | an eye |
| nya | truly, really, even /emphatic particle/ |
| ŋya: a ŋya lu nɛ alɔ | it was as if |
| ŋya: a ŋyama (nɛ) | that means that, that brings it about that, it permits |
| ŋya (ya): birĩ nya (ya) tixi i ra | the eyes of everyone are on you, everyone's looking at you |
| ŋya: n nya waxi | I would really love to |
| ŋya: ... nya lu nɛ alɔ | ... acted like |
| ŋyae: ŋyae rabi | to wash one's face |
| ŋya (ya): nyae (yae) rabi | to open one's eyes |
| nyama | among, between |
| nyare: ŋyare ma | forward, ahead |
| ŋyare: ti ŋyare | go ahead |
| ŋyare: xani ŋyare ma | to make go forward, advance |

| SUSU | ENGLISH |
|---|---|
| nyã | above all, especially; the most |
| nyɛ | to do, make, happen |
| nyɛ: a nyɛ | to make, cause, permit |
| nyɛ: naxã a nyɛma | which permitted him to |
| nyɛmɛ | the rainy season |
| nyɛnɛ-karamoxi | an educated mouse, a learned mouse, teacher-mouse |
| nyɛrɛ | walking, going, running; to work, function, go, run, walk |
| nyɛ̃ | [ironical exclamation, rhetorical question] isn't that so! isn't that true! right?! am I right! |
| nyi: nyi ra | with, in the presence of; with respect to |
| nyĩ | to cook, be cooked |
| nyoxũ | good taste; good, well; good (in taste, to the senses), good-looking |
| nyɔxũ: dõ nyɔxũ ma | to be easily eaten |
| nyɔxũ: nyɔxũ ... bɛ | to be better than ..., better-tasting than ... |
| nyɔ̃ | to be all gone, be finished up |
| nyɔ̃: a mu nyɔ̃ma | they are numerous, there's no end to them |
| nyusi | to use, try; be used |

| SUSU | ENGLISH |
|---|---|
| onsɛr | [see "onsɛri"] |
| onsɛri (onsɛr) | eleven o'clock |
| onsɛri (onsɛr); kwɛ onsɛr(i) | eleven o'clock in the evening, 11 p.m. |

| SUSU | ENGLISH |
|---|---|
| pani | a boiler-plate, stove |
| poti-nya | potful, potfuls |

| SUSU | ENGLISH |
|---|---|
| ra | to fill, fill up |
| ra: nyi ra | with respect to; with, in the presence of |
| raba | to do, make, happen |
| rabi: nyae rabi | to open one's eyes |
| rabira | to cause to fall |
| rabu | to make late, delay, be late, retard |
| rabu: rabu ... (hã) | to put off (until), postpone (until), defer (until) |
| radãgi | to spend (time), pass the time; give over, pass over; be exaggerated, overdone |
| radãgi: a xa dunia radãgi ... kui | to live, spend, pass one's life in ... |
| radãgi: dunia radãgi | to spend one's time, pass one's time, spend one's life, pass one's life |
| radãgi: kwɛ radãgi | pass the night, spend the night |
| radãgi: radãgi agbera | to be very exaggerated |
| radãgi: radãgi ... ma | to give to ..., pass to ... |
| rafala | to do, make, repair |
| rafaxa | to play dead, pretend to be dead |
| rafaxa: a a-yɛtɛ rafaxa | he played dead, made believe he was dead, played possum |
| rafe | to fill with, fill, be full |
| rafeyẽ | to hang, suspend, hang up |
| ragbata | to cause to compete, bring together for the purpose of competing |
| ragoro | to get down, bring down, descend, go down |

| SUSU | ENGLISH |
|---|---|
| rakeli | to cause to leave, force to leave, send away |
| rakisi | to save |
| ralã | meet; receive as a visitor, welcome, entertain |
| ralɔɛ | to lose, lead astray |
| ramɛ | to listen, listen to, follow, understand |
| ramini | to provide the occasion for, bring about; put, gather, cause to go out, make get out |
| ramini-xili | first name (name given at baptism), given name |
| rasɛ̃sɛ̃ | to rinse |
| rasɔ̃xɔ | to sing out loud, sing with all one's heart, make the air fill with song |
| rate: sɔ̃xɔ rate | to let go a shout, shout, cry out loud |
| rati: rati ... ma | to accumulate on ... |
| rati: rati ... xũ ma | to compose a song about ... |
| ratĩ | to answer, respond |
| ratĩ: forie ratĩma kinaxɛ | how to answer older people, how to give a response to older people |
| ratĩ: ratĩ ki | ways of answering, greeting |
| rawali | to cultivate |
| rawalisa | to thank (someone) |
| raxa | to wash |
| raxɔnɔ | annoying, boring; hard, difficult |

| SUSU | ENGLISH |
|---|---|
| raxubẽ | to put out (a fire), extinguish |
| rayẽsẽ | to scatter, disperse, send out |

| SUSU | ENGLISH |
|---|---|
| sa | to put, place |
| sa: a sa | to go to bed, be in bed, sleep (in bed) |
| sa: malãyi sa | to hold a meeting, meet |
| sa: sa ... bũ | to pose, put to |
| sa: sa ... bũma | to put to, pose |
| sa: sa ... ma | to put ... on, onto; place ... on, onto |
| sa: sigi ... sa (sigisa) | to sing |
| sa: xili sa | to give a name to, name |
| sa: xili sa ... xũ ma | to give a name to ..., to name ... |
| sa: xulũyi ... sa ... bɛ | to hold a celebration for |
| safũyi | the soap |
| sai | to put there |
| salamba | the begging (of a Moslem schoolboy), begging; to beg (said of a Moslem schoolboy), beg |
| salambā | a beggar; the fact of begging, begging |
| salamti (salamuti) | a beggar |
| salamuti | [see salamti] |
| salaxũ | to slip |
| sali-xulũyie | a religious celebration (holiday) |
| santenya | health |
| sanus | "sanus" [a kind of sea-fish] |
| sara-daxi | things-to-buy, things-to-get; to be for sale, thing-for-sale, for sale |

| SUSU | ENGLISH |
|---|---|
| sare | the money, the money for |
| sare: (a) sare | the money for (a) |
| sare: sare fi | to pay, pay for, pay the money for |
| sasi | a mosquito |
| sā (siga) | to leave, go out; over there |
| sā: sā la a ra | should believe, to believe after a time |
| sā-na (siga-na) | over there; to go out, leave |
| sā-na: a sā-na fafe | he's coming, over there |
| sāsi | anything planted in the field, a plant |
| sāsi-kāyi | the owner of the plants |
| sātigi | a counsellor of the chief, an adviser of the chief |
| se: se mu na | there isn't any |
| sema | a "sema", guardian (for the circumcised) |
| Sénégal | Senegal, Sénégal |
| sɛse-yo | nothing at all, simply |
| sēbɛ | force, strength, violence, power |
| sēbɛ: yɛxɛ-suxi sēbɛ | a lot of fishing, the most fishing |
| sɛbɛ | a "sɛbɛ" [a Moslem prayer-verse in a small container worn around the neck] |
| Sɛduba | Sɛduba [a man's name] |
| sɛgɛ | to cut |
| sɛti | region; side, part |
| sɛti: sɛti kerẽ ..., bore ... | on one side ..., on the other ... |

| SUSU | ENGLISH |
|---|---|
| sɛwa | joy, gladness; to be happy, glad |
| sɛ̃-tare | feet-less, without feet, someone without feet |
| sɛ̃yi-kãyi | possessor of the feet, of such feet |
| sɛ̃yi-kãyi: sɛ̃yi-kãyi nã i ra | you have such good feet, you're such a good dancer |
| si | to plant |
| si | race, ethnic group; people |
| si | (long) life |
| si: si wuyaxi | many people |
| si: sie wuya | many people |
| si-xaniki | the way of living |
| si-xõkuye | very long life |
| Sierra Léone | Sierra Leone, Sierra Léone |
| siga-fa | to come |
| sigi | a song |
| sigi: sigi ... sa (sigisa) | to sing |
| sigi-xabuma | a composer |
| sigisa | a singer, to sing |
| sili | an elephant |
| Simini | Simini [a man's name] |
| sinapa | "sinapa" [a kind of sea-fish] |
| siya | a model, representation, sample, specimen, a part of, a portion of |

| SUSU | ENGLISH |
|---|---|
| sīge | first |
| sīge: mūse sīge? | what is the first thing? |
| sīgera | in the past, formerly |
| sīnāma | soon, very soon, right away |
| so | to go back, go; get in; wear |
| so: (safūyi) ... so e ra | to rub them with soap |
| so: (a) so (b) ma | (b) is wearing an (a) |
| so: so ... ma | to get into |
| so: so ... nyi ra | to give to ... |
| soge: soge bara te agbera | the sun is already high in the sky; it's almost noon |
| soge-goro: soge-goro biri ki | on the western side |
| soge-tede: soge-tede biri ki | on the eastern side |
| soli | to run, drip |
| sose | clothes, clothing |
| sosoe | Susu |
| sosoe | "sosoe" [a kind of sea-fish] |
| sosoe-sigi | Susu songs |
| sōsō | to beat, rub up and down |
| sōyi | conduct, action, habits |
| sɔnɔ̄ | no more, any more |
| sɔtɔ | to get, have, receive |
| sɔxɔ | to break, burst, puncture |

| SUSU | ENGLISH |
|---|---|
| sɔ̄tɛ | a great destruction, total destruction of a people |
| sɔ̄tɔ | to destroy totally (a people) |
| sɔ̄xɛ | a cry, shout, noise |
| subaxa: subaxa ma | very early (in the morning), at dawn |
| Suleymane | Suleymane [a man's name] |
| sulēyi | gumbo, okra |
| suxu | to trap, get, catch; be caught, trapped; follow, be followed |
| suxu: kira suxu mā | to take to the road again, to be on one's way again; go on one's way again |
| sū | [see "suxu"] |

| SUSU | ENGLISH |
|---|---|
| tafoe | handkerchief, kerchief |
| tai | [= ta kui ] in town, downtown |
| tala | to pull, pick |
| tali | a proverb, saying |
| tami-gãde | a bakery [where the bread is made] |
| tami-sarade | a bakery [where the bread is sold; like a French boulangerie] |
| tana | bad; badness, difficulty, problem |
| taxu | to be in the care of others, be brought up by others |
| taxũ | to distribute, separate, give out |
| te | to come back (from) |
| te: tunɛ texi hã | it's threatening to rain |
| teatri-rabama | an actor |
| tẽgɛ | to count |
| tɛgi-raba | to distinguish, separate, tell apart |
| tɛmɛ-di | a young girl, young woman, girl |
| tɛmui | the time when, when, the moment when, the time for |
| tɛmui: ... tɛmui | during ..., at the time of ..., at ... time |
| tɛmui: tɛmui naxɛ | the time at which, the period when |
| tɛmui: tɛmui nã naki | it's the time when |
| tɛmui: xa tɛmui na i bɛ | if you have the time |

| SUSU | ENGLISH |
|---|---|
| tɛmui: xɔnie keri tɛmui | the time for chasing birds |
| tɛmui-yo | each time |
| ti: birĩ nya (ya) tixi i ra | the eyes of everyone are on you; everyone's looking at you |
| ti: mixi ti | to accompany someone |
| ti: ti na kira xɔ̃ ma | to follow this road |
| ti: ti nyare | to go ahead, go first |
| ti: xaxili ti ... ra | to count on ... |
| ti: xɛbui ti | to give a greeting, greet |
| ti-gbiri | "ti-gbiri" [a kind of talisman] |
| tide | a seat, a place to sit down; a place, rank; importance |
| tide: manteau tide yo mu na | a raincoat is not important, not worth anything |
| tige | charcoal, coal |
| tĩka: (a) tĩka (b) ra | to teach (b) to (a), (a) learns (b) |
| to | nowadays |
| to | to see, be seen in, be shown by |
| to: noma tode | can be seen in, can be shown by |
| to: fo ... to | it was necessary that, it was necessary for |
| to: hali ... to | although, though, even though, even if |
| to: ...-tã to a ra | as for ... |
| tofare | this year |

| SUSU | ENGLISH |
|---|---|
| tōgo | to take for, treat as, treat like |
| tōgo: kira tōgo | take the road (to), get on the route (to) |
| tɔla | "tɔla" [a kind of sauce] |
| tɔrɛ | difficulty, harm, poverty, trouble(s) |
| tɔrɔ | to harm |
| tɔrɔ-mixi | a poor man, poor person, the poor |
| tɔxɛ: tɔxɛe e rate rakuya | the roosters crowed a long time ago— i.e., it's late |
| tugã | to jump up, jump, jump away |
| tugi-xũyi | the fruit of the palm-tree |
| tuli: tuli maxɔrɔ | to be hard of hearing, not want to hear, refuse to listen |
| tuli-maxɔrɔxɔɛ | someone who does not listen to what is said to him, who does not obey, who does not listen, who does not do what he is told to do, who is impolite; non-conformist, recalcitrant; stubborn, obstinate |
| tunɛ: tunɛ fa | rain falls, comes; it's raining |
| tunɛ: tunɛ ye | rainwater |
| tunɛ-dōma | a raincoat, rainwear |
| tunɛ-tɛmui | the rainy season |
| turnadɛ | a storm |
| turnadɛ-foyɜ | a storm, windstorm |
| turnadɛ-foye: turnadɛ-foye mini | it's stormy and windy out, it's terribly windy, it's winding up a storm |
| turuti | a street |

| SUSU | ENGLISH |
|---|---|
| turuti-xũ | [see turuti-xũyi] |
| turuti-xũyi (turuti-xũ) | a crossroad, an intersection |
| turuxũ | to rub back and forth, scrub |
| tutũ | to push |
| tuxũ-rate | to prepare "tuxũyi", prepare small mounds of earth for planting on |
| tuxũyi | a "tuxũyi", a small mound of earth for planting on |
| tũ | continually, very often, still |
| tũ-xɔri | a palm nut, a nut of the palm, the red-covered nuts on a palm-tree |
| tũnaxɔnɔ | lazy, to be lazy |
| tũnaxɔnɔɛ | a lazy person, someone who's lazy; lazy people; laziness |
| tũnaxɔnɔya | laziness |

| SUSU | ENGLISH |
|---|---|
| wa | to cry |
| wa: wa ... xa | to want ... that, is ... that |
| wa: wa ... xɔ̃ (ma) | to want, wish for |
| wali | the work, job |
| wali-raba | a worker |
| walikɛ | a worker |
| walikɛ: walikɛe xa xulũyi | Labor Day (May 1st) |
| wasi | to weed, pull the weeds out |
| waxati | the hour |
| wã | [see wa] |
| wãf | a wharf, pier |
| wɛyɛ̃-bore | [see wɔyɛ̃-bore] |
| wɛyɛ̃-falɛ | [see wɔyɛ̃-falɛ] |
| wɛyɛ̃-gbe (wɔyɛ̃-gbe) | too much talking, a lot of talking |
| wɛyɛ̃-gbenya (wɔyɛ̃-gbenya) | the tendency to talk too much, fact of talking a lot, too much talking, an exaggerated amount of talking; phraseology, sayings, idiom, expression |
| wɛyɛ̃-xũgbe | [see wɔyɛ̃-xũgbe] |
| wɛyɛ̃yi | [see wɔyɛ̃yi] |
| wɔyɛ̃-bore (wɛyɛ̃-bore) | the interlocutor, listener |
| wɔyɛ̃-falɛ (wɛyɛ̃-falɛ) | an expression, idiom, saying; the way of telling |
| wɔyɛ̃-gbe | [see wɛyɛ̃-gbe] |

| SUSU | ENGLISH |
|---|---|
| wɔyɛ̃-gbenya | [see wɛyɛ̃-gbenya] |
| wɔyɛ̃-xũgbe (wɛyɛ̃-xũgbe) | talk-about-something-of-some-importance |
| wɔyɛ̃yi (wɛyɛ̃yi) | an expression; a conversation, dialogue |
| wɔyɛ̃yi (wɛyɛ̃yi): a xa wɔyɛ̃yi wuya | he talks a lot |
| wɔyɛ̃yi (wɛyɛ̃yi): wɔyɛ̃yi wuya | many expressions |
| wule | a lie |
| wure-buraxɛ | leaves of the sweet potato, sweet potato leaf (leaves) |

| SUSU | ENGLISH |
|---|---|
| xa: tɛmui birĩ xa | each time (that) |
| xa: ... xa fe | the state of ... |
| xa: ... xa mu a ra | it's not ... |
| xa: xa ... mbā (nbā) | either ... or, if ... if; if ... then |
| xa: xa na mu a ra | [see xanamara] |
| xa: xa ... nbā (mbā) | either ... or; if ... if; if ... then |
| xa: xa ..., xanamara ... | if ..., or on the other hand if ... |
| xa-na-mu-a-ra | [see xanamara] |
| xaba | to cut; harvest |
| xabu | to invent, create; compose |
| xabui | the jeweler |
| xaluma | Xaluma [a nickname] [= hyena] |
| xanamara (xa na mu a ra) (xa-na-mu-a-ra) | or, or else, or rather, that is, i.e., or perhaps, or even |
| xanamara: xa ..., xanamara ... | if ..., or on the other hand if ... |
| xani | to bring, carry |
| xani: xani ... bɛ | to bring for, carry to |
| xani: xani nyare ma | to make ... go forward, advance |
| xaraxi | dry |
| xarã-kolõya | knowledge, learning |
| xarãtɛ | Moslem school (for learning the Koran); the fire-of-education, fire-of-learning |

| SUSU | ENGLISH |
|---|---|
| xarãyi | what one has to learn at school; school-work, exam; education |
| xarãyi: xarãyi durusi | to pass the exam |
| xaxili | memory |
| xaxili: xaxili ti ... ra | to count on ... |
| xaxili-fãnya | intelligence |
| xãbira | furthermore, in addition to ..., after ... |
| xãbira: na xãbira | in addition to that, what's more |
| xɛ-kãyi | the landlord, the owner of the field |
| xɛ-yire | in the field, at the field |
| xɛbī | a farmer |
| xɛbima | a farmer |
| xɛbui | a greeting |
| xɛbui: xɛbui ti | to give a greeting |
| xɛbuti | a greeter, the person who greets (someone else); a greeting, answer to a greeting; way of greeting; to greet |
| xɛmɛya | maturity, virility, courage |
| xɛra | a messenger |
| xɛ̃ (xɛmɛ) | a person, man |
| xɛ̃: xɛ̃ mɔxie | older people, older men |
| xɛ̃e | people, men |
| xi: hɛri xi? | did you sleep peacefully? did you sleep well? |

| SUSU | ENGLISH |
|---|---|
| xi: xi hɛri | to sleep peacefully, sleep well |
| xili | a name; to invite, call |
| xili: xili dĩ? | how does one say, how does one render? |
| xili: xili sa | to give a name to, name |
| xili: xili sa ... xũ ma | to give a name to ..., to name ... |
| xili-mini | excellent, famous, good; to be well-known |
| xili-mini: sosoe nã xili-minixi agbera | the Susu are very well-known (for that) |
| xiri | an odor, smell |
| xixɔli-fe | the way of sleeping, sleep |
| xĩ | to bite, sting |
| xĩbeli | the cold |
| xĩbeli: xĩbeli gbegbe na minife | it's very cold |
| xɔbɛ | "xɔbɛ" [a kind of fresh-water fish] |
| xɔnɛ | which hurts |
| xɔnɔ | to be strong |
| xɔnɔ: soge xɔnɔ | the sun is hot |
| xɔri | the nut; a bone; the fruit |
| xɔri | important |
| xɔxũyi | "xɔxũyi" [a kind of fresh-water fish] |
| xɔ̃: kira xɔ̃ ma | on the route, on the road |
| xɔ̃-kuya | to last a long time |
| xɔ̃-kuye | long, which lasts a long time, long-winded |
| xɔ̃-kuye: xɛbuti xɔ̃-kuye | a long greeting, long-winded greeting |

| SUSU | ENGLISH |
|---|---|
| xulũ: i xulũ | hurry ! |
| xulũ-sigi | songs-for-celebrations (festivals) |
| xulũ-tɛmui | celebration-time, holiday-time, (at) festival time |
| xulũyi (xulũ̄) | holiday, celebration, festival |
| xulũyi: walikɛe xa xulũyi | Labor Day (May 1st) |
| xulũ̄ (xulũyi) | holiday, celebration, festival |
| xunũ-tɛmui | early in the morning, time to get up, time to wake up |
| xure | a (large) river |
| xure (xurei) | in the river, to the river |
| xure: goro xure | to go to the river, go down to the river |
| xure-dɛ | the bank of the river |
| xure-dɛ: xure-dɛ ra | on the bank of the river, beside the river |
| xurei (xure) | in the river, to the river |
| xuri | discipline, politeness, etiquette |
| xuru | to light, set fire to |
| xuru: tɛ xuru | to light the fire, set fire to |
| xurũ | to be small, little; small, little |
| xũ (xũyi) | on, on the head of |
| xũ: ba xũ ma | on the sea, on the ocean |
| xũ: rati ... xũ ma | to compose a song about ... |

| SUSU | ENGLISH |
|---|---|
| xũ-sa | to be interested in, be at, be in the vicinity of, direct one's attention to |
| xũ-xiri | a scarf, head-scarf |
| xũ-xɔnɛ | a headache |
| xũlā | to collect, gather together, get together, meet |
| xũyi: xũyi a xɔnɔ | to have a headache |
| xwi | language, tongue; sound; voice |
| xwi: mixi xwi | what people say |

| SUSU | ENGLISH |
|---|---|
| ya | now, at that time |
| ya | almost, even |
| ya | if, for example; now, for example; if, when |
| ya (nya) | an eye |
| ya: xa e i bɛ ya ... | if someone says to you ..., if someone said to you ... |
| ya: ya mu | hardly, scarcely, just |
| yabi | an answer, to answer |
| yabu | to answer, respond |
| yala: yala ra | last year |
| yala-tunɛ | last year's rain |
| yati | even, too, contrary to expectation |
| yaxa: yɛxa ... ! | I didn't know ... ! |
| yã | [emphatic particle], even, by the way |
| yãfa | to deceive, fool |
| yãfa: yãfa ... ma | to be distracted by, to be inattentive because of |
| yãfɛ | a ruse, trick |
| ye: tunɛ ye | rainwater |
| yele | a taboo |
| yele | to smile, laugh |
| yele: yele ... ma | to smile at ..., laugh at ..., mock ..., scorn ... |

| SUSU | ENGLISH |
|---|---|
| yele-xili (mayele-xili) | a nickname, name used to make fun of someone |
| yeli | a "yeli" [a professional musician who sings the praises of men], a troubadour |
| yeliba | a musician, player |
| yẽgi: yẽgi iti | to stop breathing |
| yẽyi: wo yẽyi | hello [at noon] |
| yẽyi: wõ yẽyi | see you at noon, 'til noon |
| yẽyi: yẽyi ra | around noon, toward noon |
| yɛlɛ | a net, fishing-net |
| -yɛtɛ | -self |
| yɛtɛ: a a-yɛtɛ rafaxa | he played dead, made believe he was dead, played possum |
| yɛtɛ-yati | himself, herself |
| yɛti-yati: a yɛti-yati | himself, the individual |
| yɛxɛ-malisixi | smoked fish |
| yɛxɛ-sũxi | a fisherman; fishing |
| yɛxɛ-sũxi: yɛxɛ-sũxi sẽbɛ | a lot of fishing, the most fishing |
| yɛye | "yɛye" [a fish] |
| yiki: xi suli nã yiki | it's been 5 days now, for 5 days |
| yire ! | [exclamation] ! |
| yire | a region, territory, place, spot; at the place of; in, on, at |
| yire: male yire | rice field(s) |

| SUSU | ENGLISH |
|---|---|
| yire: yire birĩ | everywhere |
| yĩyã | "yĩyã" [a drink made from roots, which tastes bitter] |
| yo: ... yo mu na | doesn't matter any more, isn't important any more |
| yoka | cassava |